بسم الله الرحمن الرحيم

Arabic Tutor

Volume One

A Translation of

تسهيل الأدب في لسان العرب

popularly known as

عربي كا معلم

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عن ابن عباس رضي الله تعالي عنهما قال قال رسول الله صلي الله عليه وسلم أحبّوا العرب لثلاث لأني عربي والقرآن عربي وكلام أهل الجنة عربي

رواه البيهقي في شعب الإيمان

Àbdullāh Ibn Àbbās ﵁ narrates that Rasūlullāh ﷺ said, "Love the Arabs for three things:

- because I am an Arab,
- the Qur'ān is in Arabic and
- the language of the people of Jannah is Arabic."

Contents of Each Volume

Contents

Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s

ض	d
ط	t
ظ	z
عَ	á
عِ	í
عُ	ú
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	ū
ه	h
ي	ī, y

Some Arabic phrases used in this book are as follows:

ﷺ	(*Sallallāhu 'alaihi wasallam*) May Allâh send blessings and salutations upon him - used for Nabî ﷺ
عَلَيْهِ السَّلَامُ	(*Àlaihis salām*) Salutations upon him – used for all prophets
رَضِيَ اللهُ عَنْهُ	(*Radiallāhu 'anhu*) May Allâh be pleased with him – used for the Sahâbah رَضِيَ اللهُ عَنْهُمْ
جَلَّ جَلَالُهُ	(*Jalla Jalāluhū*) The Sublime – used for Allâh جَلَّ جَلَالُهُ
عَزَّ وَجَلَّ	(*Àzza wa jall*) Allāh is full of glory and sublimity
(رحمه الله)	(*Rahimahullāh*) May Allâh have mercy on him – used for deceased saints and scholars

بسم الله الرحمن الرحيم

الحمد لله وكفي وسلام علي عباده الذين اصطفي

Introduction

From the multitudes of letters which this humble writer has received from every corner of India, there still seems to be a fervent desire in this age to learn Arabic and to understand the final message of Allāh ﷻ, namely the Qur'ān.

However, no primary syllabus that conformed to the times was presented to the seekers of Arabic – such a syllabus that could increase the enthusiasm of the learners.

The ancient method of teaching Arabic and its syllabus from the very outset made one lose courage. Even the modern books have been deficient in creating an urge in the student.

Experience shows that only a syllabus which has easy rules coupled with teaching the language can increase the enthusiasm of the student. The rules must assist the learner in mastering the language. While learning the language, the rules are refreshed.

In reality, choosing such lessons and providing a sequence for them is no ordinary task. This is merely the grace of the Almighty Allāh ﷻ who made this writer accomplish such an enormous task.

ذلك فضل الله يؤتيه من يشاء

"That is the grace of Allāh. He grants it to whoever He desires."

All thanks are due to Allāh ﷻ that this book was found to be extremely beneficial wherever it was read or taught. Many seekers of Arabic have written that they had lost hope after several attempts. If they had not obtained this book, they would not have learnt Arabic.

This is the fourth edition of this book. Initially, this book was written in two parts. Now it has been divided into four parts so that it can serve as a proper syllabus for high schools from the fourth class till matric.

This is the first part of the book. The lessons have been decreased when compared to the previous editions. However, the exercises have been increased to an extent that they can serve the place of an Arabic reader.

This part contains only fifteen lessons. But you will be surprised to note how much Arabic is taught with such a few lessons. The method of analysing sentences and recognition has been so well explained, that one cannot achieve this by learning several other prevalent Arabic Grammar books.

The key to each part has also been published. Due to this, many learners have learnt Arabic on their own.

A student doing self-study can complete this part in about six weeks. However, due to the presence of several other subjects in high schools, it will be appropriate to make it a one year course in the fourth class. In Arabic seminaries and Dārul Úlūms, where only Arabic is taught, all four parts of this book can be easily taught in one year.

Nevertheless, this book is such that every text book committee and those in charge of the syllabi in the madrasahs should include it in their syllabus in order to remove the difficulties of the students. They will be rewarded by Allāh and thanked by the people.

The summary of the opinions of the Ulamā of every province of India and the reviews of magazines and newspapers is that this has been the most successful attempt to simplify Arabic. This book is worth being

introduced in government and non-govermental schools so that the teaching of Arabic can be simplified.
This humble servant is grateful to all those who rendered beneficial opinions. May Allāh ﷻ reward them with the best of rewards.

The following pages contain the valuable opinions of some scholars. This should serve as a means of encouraging the seekers of Arabic. Others will not have to waste their time in looking for the merits of this book.

The servant of the students
(Moulānā) Àbdus Sattār Khān (رحمه الله)
Bindi Bazaar, Bombay, India

Muharram 1361 A.H.

Reviews of this Book

by the Úlamā, professors of Arabic, authentic journals and the lovers of Arabic

Àllāmah Shabbir Ahmad Úthmānī (رحمه الله)

This book is worth including in the syllabi of the madāris. It is perhaps the best book written in this subject. The author has done a tremendous favour to the seekers of Arabic.

Moulānā Manāẕir Aẖsan Gilānī (رحمه الله), teacher at Jāmiah Uthmāniah, Hyderabad

May Allāh reward you. This is a tremendous task. You have favoured the Muslims greatly. You have decreased a burden from my shoulders.

Moulānā Khājah Àbdul Hayy (رحمه الله), professor at Jāmi'ah Millīyah, Delhi

I taught the first part to the students as an experiment. I have found this book to be the easiest from all the books written on this subject.

Abul A'lā Maududi, editor of Tarjumanul Qur'ān, Lahore

This is the most successful effort at explaining the language of Arabic and its rules.

Moulānā Muhammad Nāzim Nadwī (رحمه الله), teacher at Nadwatul Ulamā, Lucknow

Many books have been written in India to learn the Arabic language in the shortest period possible. However, I have not seen any book till now that concisely meets the needs of the time. Moulānā Àbdus Sattār Khān is entitled to the gratitude and thanks of the Indian students and teachers for having written a very beneficial, easy and concise textbook to fulfil this need…

From my personal experience I know that this book is very valuable in providing benefit. It is worthy of being included in Arabic madrasahs and English schools so that the students can learn the language in a short period.

Moulānā Àbdul Qadīr Siddīqī (رحمه الله), teacher at Jāmi'ah Uthmāniah, Hyderabad

If this book is included in the syllabus, it will be very suitable. It is better than other books.

Moulānā Àbdul Wāsi' (رحمه الله), teacher at Jāmi'ah Uthmāniah, Hyderabad

I completely agree with the opinion of Moulānā Àbdul Qadīr Sāhib.

Àllāmah Sheikh Àbdul Qādir (رحمه الله), professor at Elphinstone College, Bombay

This is a successful endeavour. If this book is included in the initial Arabic syllabus, it would be more beneficial than other books.

Moulānā Ghulām Ahmad (رحمه الله), head teacher at Madrasah Àrabīyah, Jāmi' Musjid Bombay

We have included this textbook in the syllabus of our madrasah. Experience shows that it is very beneficial.

Moulānā Habībur Rahmān Sherwānī (رحمه الله), Hyderabad

I have studied the book, '*Àrabī kā Mu'allim*'. It seems to be better than the previous books.

Moulānā Lutfur Rahmān (رحمه الله), Hyderabad

The success you have achieved in simplifying Arabic has not been achieved by anyone, not even by the European Orientalists. This book is not merely 'dry' Grammar but is an excellent textbook of Grammar and an interesting collection of literature.

Janāb Ghulām Àlī, advocate of the High Court, Bombay

Such an interesting and easy book of Arabic Grammar has not been seen before. My children study it with great interest.

Moulānā Sayyid Mu<u>h</u>ammad Ya<u>h</u>yāpūr (رحمه الله), Ilāhabād

There is no doubt that the author will long be remembered for this book and in the hereafter it will be a means of great reward for him.

Moulānā Mu<u>h</u>ammad Sa'īd (رحمه الله), Sultānpūr

The books of Punjab and U.P. and the book '*Kalāme Àrabī*' of Meerut are non-entities in front of your book.

Moulānā Mu<u>h</u>ammad <u>S</u>iddīq Kīrānwī (رحمه الله)

This humble servant has several books of this type e.g. *Raudatul Adab*, *Kalāme Àrabī* etc. However, the excellent manner in which you have presented the summary from *Mīzān* till *Kāfiyah* cannot be found in the above-mentioned books.

Moulānā Sa'īduddīn Khān (رحمه الله), Indor

Indeed Arabic has been simplified. Your effort is worth congratulating.

Zamīndār, a newspaper of Lahore

Without exaggeration, we can say that the learned author has achieved extraordinary success. In our opinion this book is worth including in the syllabi of all government and non-government schools where Arabic is taught. We specifically request the Punjab Text Book Committee to grant the students the opportunity to benefit from it.

Al-Jam'īat, a newspaper of Delhi

"*Arabī Kā Mu'allim*" in reality conveys the meaning of its name – that is, it is an Arabic tutor. My desire is that the principals of Arabic institutes include it in their syllabi.

The Journal "Adabī Dunyā" of Delhī

Many books have been written till now in the modern trend in order to simplify Arabic. I have seen practically all of them. However, the manner in which Moulanā Àbdus Sattār Khān has simplified a complex language such as Arabic cannot be found anywhere.

The newspaper **"Zamzam"** of Lahore

The manner of teaching and understanding adopted in this book does not create any burden on the mind. Every fact is thoroughly learnt like a known fact. In our opinion there is no better series to promote Arabic.

The Journal **"Balāgh"** of Amritsar

Moulanā Àbdus Sattār Khān is entitled to congratulations for having converted this stone (Arabic Grammar) into water. He has explained all the rules from *Mīzān* till *Kāfiyah* in an easy-to-understand manner.

Ilāhī Bakhsh, Malaya

I have ordered many books of Arabic Grammar and Morphology written in Urdu and English and have spent much money on them. But by Allāh, these books have no value in front of your book. I do not have sufficient powerful words to describe the assistance I have received from your book in learning Arabic. Even now, if a Muslim finds Arabic to be difficult, he is unfortunate and lacks courage.

Janāb Muhammad Hanīf, Upper Primary School, Hazārībāgh

I had a desire to study Arabic for a long time. I used many books but it was futile. When I studied your book, I mastered Arabic in a very short while. The surprising thing was that I received no assistance from any teacher. Your book in reality is a mirror of the Arabic language.

Muhammad Sharafud-dīn, Hyderabad

I thought that Arabic was so difficult that I could not even imagine learning it. However, as soon as I saw your book, my courage increased and I began studying it. I completed the first part in a few days. Now send me the second part. I do not think there is any book easier than this one.

Dr. Muhammad Àbdul Quddūs, Madras

I read the first part of your book. It helped me tremendously to the extent that now I am able to write a few sentences in Arabic. Undoubtedly your book will create a great revolution.

This amount of recommendation is sufficient for the one who understands; otherwise so many reviews were received that a separate book could be compiled for this purpose.

Indications

1) The inverted comma (،) is used to indicate the plural of a noun.
2) In order to refer to a particular lesson, the lesson number and fact number will be mentioned in brackets thus: (5-2) meaning lesson number 5, fact no. 2.
3) The (باب) of the verb is mentioned in brackets after it.

Notes

1) Do not start a new lesson until you have mastered the previous one.
2) Translate each exercise with particular care.
3) Sometimes you may not understand a point. Remain steadfast and seek the assistance of someone. Perhaps later on you will understand the point yourself.

Request

A request is made to the teachers to study the book thoroughly before teaching it. During your teaching stint, you will be able to refer your students to previous lessons easily. There is no need to memorize the rules parrot-fashion. As you continuously repeat the examples, the rules will become ingrained in your mind. You will also learn the Arabic terms at the same time. It is appropriate to teach the book twice. First teach it superfluously and then in detail the second time.

Translator's Note

Translating is indeed a difficult task and I therefore do not claim to have fulfilled the right of translating this book. I ask the reader to overlook all shortcomings. Those attempting to translate any work of this calibre, will realize the great hurdles one has to overcome, especially where there are many technical terms involved.

I have made an attempt to clarify the text as much as possible and simplify the rules so that the beginner can grasp them quickly. Where there was a need, I have added explanatory footnotes.

The original Urdu text of the book contains many errors, especially in the Qur'ānic verses. I have corrected these in the English version. In many cases, I have used tables to enlist sentences or examples. This was done for the sake of greater clarity although the original text does not have such tables. Many new Arabic words used in the exercises have not been mentioned in the vocabulary. I have enlisted these as well. Many singular words did not have their plurals listed. I have included these also for the benefit of the students.

I have used the arrow sign (⇆ to indicate the direction of the text. In some cases, the text has to be read from left to right as in English, while in other instances, it has to be read from right to left as in Arabic.

I have provided the English equivalents of the Arabic grammatical terminology for the sake of information. The student need not learn the English terms. If one learns the Arabic terms and understands them well, it is sufficient. May Allāh ﷻ accept this humble effort from me and make it a means for my salvation, Āmīn.

Terminology

Terms	Meanings
حَرَكَة	the diacritical points namely fat<u>h</u>ah (ـَـ), kasrah (ـِـ) and <u>d</u>ammah (ـُـ).
مُتَحَرِّك	a letter with a harakah
سُكُوْن	the diacritical point (ـْـ) also known as jazm
فَتْحَة	fathah (ـَـ)
كَسْرَة	kasrah (ـِـ)
ضَمَّة	<u>d</u>ammah (ـُـ)
تَنْوِيْن	two fathahs (ـً), two kasrahs (ـٍ) or two <u>d</u>ammas (ـٌ)
نُوْن تَنْوِيْن	the sound of the nūn created when reading the tanwīn
مَفْتُوْح	a letter having a fat<u>h</u>ah, eg. (بَ)
مَكْسُوْر	a letter having a kasrah, eg. (تِ)
مَضْمُوْم	a letter having a <u>d</u>ammah, eg. (ثُ)
سَاكِن	a letter having a sukūn, eg. (جْ)

مُشَدَّد	a letter having a tashdīd (ـّ)
تَعْرِيْف	to make a noun definite
تَنْكِير	to make a noun indefinite
لاَمُ التَّعْرِيْف	the (ال) attached to a noun
مُعَرَّفٌ بِاللاَّم	the noun having (ال)
وَاحِد	singular
تَثْنِيَة	dual
جَمْع	plural
اِسْم جَمْع	a collective plural, e.g. (قَوْمٌ) - nation
تَذْكِير	masculine – also known as (مذكّر)
تَأْنِيْث	feminine – also known as (مؤنث)
حُرُوْف تَــهَجِّيْ	the letters of the alphabet
حُرُوْف الْعِلَّة	(ا), (و) and (ي)

اَلْحُرُوْفُ الصَّحِيْحَةُ	the letters besides the (حروف العلة)
هَمْزَة	One hamzah is that of the (حروف تـــهجي). Another hamzah is an alif that is mutaharrik (اَ–اِ–اُ) or an alif having jazm like the alif of (رَأْسٌ)
هَمْزَةُ الْوَصْلِ	The initial hamzah of a word which is not pronounced when joined to the preceding word, e.g. (وَرَقُ الْكِتَابِ)

بسم الله الرحمن الرحيم

Lesson 1

Words and the Types of Words

1. A word having a meaning is called (كَلِمَةٌ). It is of three types: (اِسْمٌ) – noun, (فِعْلٌ) - verb and (حَرْفٌ) - particle.

An (اسم) is independent of other words in indicating its meaning. It also does not have any tense, e.g. (رَجُلٌ) – man, (حَامِدٌ) – specific name, (ضَرْبٌ) – to hit, (طَيِّبٌ) – good, (هُوَ) – he, (أَنَا) – I.

A (فعل) is a word that indicates some action together with one of the three tenses, e.g. (ضَرَبَ) – he hit, (ذَهَبَ) – he went, (يَذْهَبُ) – he is going or he will go.

A (حرف) is a word whose meaning cannot be understood without an (اسم) or (فعل), e.g. (مِنْ) – from, (عَلَى) – on, (فِيْ) – in, (إِلَى) – till, (ذَهَبَ الرَّجُلُ إِلَى الْمَسْجِدِ) – The man went to the

musjid.

The Types of Nouns

2. Nouns are of two types:
(1) (معرفة) – definite and
(2) (نكرة) – indefinite.

An indefinite noun is a word which refers to a general thing. The word (رَجُلٌ) – a man, does not refer to any specific person. It can refer to any person. The word (طَيِّبٌ) does not refer to any particular good thing. Every good thing can be called (طَيِّبٌ).

A definite noun refers to a specific thing. Zaid (زيد) is the name of a particular person. Makkah (مكة) is the name of a specific city. (الرَّجُلُ) – the man - refers to a specific person.

The Types of Definite Nouns

Definite Nouns are of seven categories:

1. (اِسْمُ الْعَلَم) – proper nouns, e.g. (زيد), (حَامِدٌ).
2. (اِسْمُ الضَّمِيْر) - pronouns, e.g. (هُوَ) – he, (اَنْتَ) – you, (اَنَا) - I.
3. (اِسْمُ اْلاِشَارَة) - the demonstrative pronoun, e.g. (هذَا) – this, (ذَاكَ) – that.
4. (اَلاِسْمُ الْمَوْصُوْلُ) - the relative pronoun, e.g. (اَلَّذِىْ) – who, (اَلَّتِىْ) – who (feminine).
5. (اَلْمُنَادَى) – vocative case, e.g. (يَا رَجُلُ) – O man, (يَا وَلَدُ) – O boy.
6. (اَلْمُعَرَّفُ بِاللاَّمِ) - the noun having (اَلْ), e.g. (اَلْفَرَسُ) the horse, (اَلرَّجُلُ) – the man.
7. (اَلْمُضَافُ اِلَى مَعْرِفَةٍ) – a noun which is related to any of the above-mentioned definite nouns, e.g. (كِتَابُ زَيْدٍ) – Zaid's book, (كِتَابُ هٰذَا) – this person's book, (كِتَابُ الرَّجُلِ) – the book of the man.

Note: In these examples, the word (كِتَابُ) has become definite.

Besides the above-mentioned definite nouns, all other nouns are indefinite. They are also of several types, two of the main categories being:

(1) (اِسْمُ الذَّاتِ) – a word that denotes the being of something, living or non-living, e.g. (اِنْسَانٌ) – man, (فَرَسٌ) – horse, (حَجَرٌ) – stone.

(2) (اِسْمُ الصِّفَةِ) - a word that indicates the quality of something, e.g. (حَسَنٌ) – beautiful, (قَبِيْحٌ) – ugly.

Lesson 2

The Particles of (تعريف) and (تنكير)

1. The tanwīn[1] is generally attached to a word that is indefinite. In this case, it is regarded as a particle that renders a noun indefinite (حرف تنكير).[2] It is translated as 'a' or 'an' in English, e.g. (رَجُلٌ) – a man, (تُفَّاحٌ) – an apple, (مَاءٌ) – water. There is no need to translate it everywhere as in the example of (مَاءٌ) – water.

Note 1: Sometimes a proper noun also has tanwīn, e.g. (مُحَمَّدٌ), (عَمْرٌو), (زَيْدٌ). In such a case, the tanwīn is not regarded as a (حرف تنكير).

2. The definite article of Arabic is (اَلْ).[3] It is also called (لام التعريف). When (اَلْ) is prefixed to any indefinite word, it becomes definite. Now the word is termed as (معّرف باللام) –

[1] See Terminology on page 22.
[2] This is similar to the letter '*a*' in English.
[3] It is similar to the word '*the*' in English.

a word made definite by (اَلْ). Consequently, (فَرَسٌ) – a horse, is indefinite while (اَلْفَرَسُ) – the horse, is definite.

3. When (اَلْ) is prefixed to a word having tanwīn, the tanwīn falls off. Note the above example.

4. When any word precedes a word having (اَلْ), the first word is joined to the lām of the second word and pronounced (by joining). The hamzah of the (اَلْ) is known as hamzatul wa<u>s</u>l.[4] It is not pronounced, e.g. (بَابُ الْبَيْتِ) – the door of the house. To read (بَابُ اَلْبَيْتِ) here is incorrect.

Note 2: If there is a sākin letter before the (اَلْ), the sākin letter is normally read with a kasrah. However the word (مِنْ) is read with a fat<u>h</u>ah. Therefore, (عَنْ اَلْبَيْتِ) is read as (عَنِ الْبَيْتِ) and (مِنْ اَلْبَيْتِ) is read as (مِنَ الْبَيْتِ).

5. When a word having tanwīn precedes the definite article, the nūn of the tanwīn[5] is rendered a kasrah and joined to

[4] See under terminology.
[5] See under terminology.

the lām. If after the word (زَيْدُنْ = زَيْدٌ), the word (اَلْعَالِمُ) appears, it will be read as (زَيْدُنِ الْعَالِمُ).

Note 3: The alif of (اِبْنٌ), (اِبْنَةٌ) and (اِسْمٌ) is also hamzatul wasl. It is not pronounced when joined to the preceding word.

Examples: (هُوَ اِبْنٌ) is read as (هُوَ ابْنٌ) – He is a son;
(هٰذَا اِسْمٌ) is read as (هٰذَا اسْمٌ) – This is a name;
(زَيْدٌ اِبْنٌ) is read as (زَيْدُنِ ابْنٌ) – Zaid is a son;
(حَامِدٌ اِسْمٌ) is read as (حَامِدُنِ اسْمٌ) – Hāmid is a name.

When (اَلْ) is prefixed to (اِبْنٌ) and (اِسْمٌ), the lām of the (اَلْ) is rendered a kasrah and joined to the (ب) and (س). Therefore (اَلْاِبْنُ) is read as (اَلِبْنُ = اَلاِبْنُ) and (اَلْاِسْمُ) is read as (اَلاِسْمُ = اَلِسْمُ). This rule is overlooked in general conversation.

6. When (اَلْ) is prefixed to a word having one of the letters of (الحروف الشمسية), the lām of the (اَلْ) is assimilated into the harf shamsī, that is, at the time of pronunciation, instead of reading the lām, the harf shamsī is pronounced. No jazm is

written on the lām in such a case but a tashdīd is written on the harf shamsī, e.g. (اَلشَّمْسُ) – the sun, (اَلرَّجُلُ) – the man, etc.

The (الحروف الشمسية) are:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Besides these letters, the other letters are called (الحروف القمرية), e.g. (اَلْقَمَرُ) – the moon, (اَلْجَمَلُ) – camel.

Vocabulary List No. 1

Note 4: After prefixing the definite article to these words, pronounce them.

Word	Meaning
اِنْسَانٌ	man
بَيْتٌ	house
تَمْرٌ	dates
ثَمَرٌ	fruit
جَاهِلٌ	ignorant

عَالِمٌ	learned
حَسَنٌ	good, beautiful
خُبْزٌ	bread
دَرْسٌ	lesson
ذَنْبٌ	sin
رَسُوْلٌ	messenger
زَكَاةٌ	zakāh
سَهْلٌ	easy
شَيْئٌ	thing
صَلَاةٌ	prayer
ضَوْءٌ	light
طَيِّبٌ	good, clean
ظَالِمٌ	oppressor
عَادِلٌ	just
غَفُوْرٌ	one who forgives
فَاسِقٌ	transgressor
قَبِيْحٌ	ugly

كَرِيْمٌ	noble, generous
لَبَنٌ	milk
مَاءٌ	water
نَهَارٌ	day
وَلَدٌ	boy
هِرٌّ	cat
يَوْمٌ	day
وَ	and
أَوْ	or

Exercise No. 1

Note 5: When speaking, pause on the last letter, that is, do not read any harakah on the final letter. Read the word (اَلْبَيْتُ) as (اَلْبَيْتْ) and (اَلزَّكَاةُ) as (اَلزَّكَاةْ). If you are reading one word, pause on its last letter and if you are reading several words, pause on the last word, e.g. (خُبْزٌ وَ لَبَنْ).

(A) Read these words and translate them:

(1) اَلْبَيْتُ (2) اَلثَّمَرُ (3) اَلصَّلَاةُ وَ الزَّكَاةُ (4) خُبْزٌ وَ لَبَنٌ (5) صَالِحٌ أَوْ فَاسِقٌ (6) اَلْحَسَنُ اَوِ الْقَبِيْحُ (7) اَلْمَاءُ وَالْخُبْزُ (8) التَّمَرُ وَ اللَّبَنُ (9) جَاهِلٌ وَ عَالِمٌ (10) اَلْاِنْسَانُ وَ الْفَرَسُ (11) دَرْسٌ وَكِتَابٌ (12) اَلْعَادِلُ أَوِ الظَّالِمُ (13) جَمَلٌ وَفَرَسٌ

(B) Translate the following words or phrases into Arabic. Use the definite article (اَلْ) wherever the words are definite.

(1) a horse (2) a man (3) a man and a horse (4) bread and water (5) a man and a fruit and a house (6) the salāh and the learned man (7) the pious one and the transgressor (8) the man or the horse (9) the milk and the bread (10) a man and a horse (11) the ugly one and the beautiful one (12) a cat and a boy (13) the moon and the sun (14) the camel or the horse.

Test No. 1

1. What is the definition of (كلمة)?

2. How many types of words are there? Define each one with examples.
3. What is the major difference between a noun and a verb?
4. How many tenses are there?
5. From the following words, state whether the words are (اسم), (فعل) or (حرف).

هُوَ ، مِنْ ، ضَرَبَ ، يَذْهَبُ ، بَلَدٌ ، الْفَرَسُ ، إِلَى ، سَمْعٌ

6. Define what is (معرفة) and (نكرة) with examples.

7. How many types of (اسم معرفة) are there?

8. Say whether the following words are definite or indefinite.

زَيْدٌ ، مَكَّةُ ، بَلَدٌ ، رَجُلٌ ، اَلطَّيِّبُ ، نَحْنُ ، اَلْفَرَسُ ، حَسَنٌ ، قَبِيْحٌ ، هٰذَا

9. In the above-mentioned words, what type of (معرفة) and (نكرة) are they?

10. What is the hamzah of (اَلْ) called?

11. Join the word (هُوَ) to the words (اَلْوَلَدُ), (اِسْمٌ) and (اِبْنٌ) and read them.

12. When (اَلْ) is added to the words (اِسْمٌ) and (اِبْنٌ), how are they read?

13. What is (نون التنوين)?

14. How is a word having tanwīn joined to a word having (اَلْ)?

15. What are the (الحروف الشمسية) and the (الحروف القمرية)?

Lesson 3

Compounds

1. A combination of two or more words is called (مُرَكَّب). The relationship between them is called (تَرْكِيْب).

2. Compounds are of two types: (نَاقِصٌ) incomplete and (تَامٌّ) complete.

(a) An incomplete compound (مركب ناقص) is a combination of words from which no information, order or desire is understood. It is an incomplete statement, e.g. (رَجُلٌ حَسَنٌ) – a good man; (كِتَابُ رَجُلٍ) a man's book.

(b) A complete compound (مركب تام) is a combination of words from which some information, command or wish is understood, e.g. (اَلرَّجُلُ حَسَنٌ) - The man is good. This statement provides us with the information that the man is good.

(خُذِ الْكِتَابَ) – Take the book. The order of taking the book is understood from this sentence.

(رَبِّ ارْزُقْنِي) – O my Sustainer, grant me sustenance. A request is understood from this statement.

A complete sentence is also called (جُمْلَةٌ) or (كَلاَمٌ).

3. Incomplete compounds are of several kinds, e.g. (مركب تَوْصِيْفِيٌّ), (مركب إِضَافِيٌّ), (مركب عَدَدِيٌّ), etc. Here we will discuss (مركب توصيفي). The other types will be discussed later on, as will complete sentences.

The Adjectival Phrase

(مركب توصيفي)

4. A (مركب توصيفي) is a compound in which the second word describes the first word, e.g. (رَجُلٌ صَالِحٌ) – a pious man. The word (صَالِحٌ) describes the word (رَجُلٌ) with the quality of piety.

5. The first part of a (مركب توصيفي) is (اسم الذات),[6] while the second part is (اسم الصفة). In the above example, the word (رَجُلٌ) is (اسم الذات) while the word (صَالِحٌ) is (اسم الصفة).

[6] See Lesson 1, fact no.4

6. The first part of (مركب توصيفي) is called (مَوْصُوْفٌ)[7] while the second part is called the (صِفَةٌ)[8]. In the above example, the word (رَجُلٌ) is a (موصوف) while the word (صَالِحٌ) is a (صفة).

7. If the (موصوف) is indefinite (نكرة), the (صفة) will also be (نكرة), otherwise it will be (معرفة). In the compound (رَجُلٌ صَالِحٌ), both parts are (نكرة) - indefinite. In the phrase (الرَّجُلُ الصَّالِحُ), both parts are (معرفة) - definite.

8. The same declension (إِعْرَابٌ)[9] that applies to the (موصوف) will apply to the (صفة).

9. A (مركب توصيفي) and all other incomplete compounds form part of a sentence.

[7] a word that is being described.
[8] adjective.
[9] This will be discussed in detail in Lesson 10.

Vocabulary List No. 2

Word	Meaning
بُسْتَانٌ	garden
بَحْرٌ	sea
بِطِّيْخٌ	melon
كَبِيْرٌ	big, large
عَمِيْقٌ	deep
رَدِيْئٌ	bad
تُفَّاحٌ	apple
رُمَّانٌ	pomegranate
شَارِعٌ	street
قَصْرٌ	palace
مَحَلٌّ	place
مَسْجِدٌ	mosque
مَلِكٌ	king
جُبْنٌ	cheese
قَلَمٌ	pen

وَرْدٌ	rose
جَيِّدٌ	good
حُلْوٌ	sweet
عَرِيْضٌ	broad
مَشِيْدٌ	strong
نَظِيْفٌ	clean
وَسِيْعٌ	wide
عَظِيْمٌ	great
مَالِحٌ أومَلِيْحٌ	salty
صَغِيْرٌ	small
أَحْمَرُ	red

The above list contains many (اسم الذات) and (اسم الصفة). By combining them, you can form many compounds of (مركب توصيفي) – adjectival phrases.

Exercise No. 2

(A) Translate the following phrases into English:

(1) اَللّٰهُ الْعَظِيْمُ (2) الرَّسُوْلُ الْكَرِيْمُ (3) قَصْرٌ عَظِيْمٌ (4) اَلْبَيْتُ الصَّغِيْرُ
(5) بُسْتَانٌ نَظِيْفٌ (6) تَمْرٌ حُلْوٌ (7) اَلتَّمْرُ الْحُلْوُ (8) مَلِكٌ صَالِحٌ (9)
اَلْبَحْرُ الْمَالِحُ (10) شَيْئٌ طَيِّبٌ (11) اَلرَّجُلُ الطَّيِّبُ (12) مُحَمَّدُنِ
الرَّسُوْلُ (13) رَبٌّ غَفُوْرٌ (14) ذَنْبٌ عَظِيْمٌ (15) رَجُلٌ قَبِيْحٌ (16)
اَلْجُبْنُ الرَّدِيْئُ (17) خُبْزٌ جَيِّدٌ وَ تَمْرٌ حُلْوٌ (18) الرَّجُلُ الصَّالِحُ وَ الْمَلِكُ
الْكَرِيْمُ (19) تُفَّاحٌ أَحْمَرُ (20) اَلْبِطِّيْخُ الْحُلْوُ (21) اَلْوَرْدُ الْأَحْمَرُ

(B) Translate these phrases into Arabic:

(1) the strong place (2) the small house (3) a beautiful flower (4) the ugly man (5) the broad street (6) a pious man (7) the sweet milk (8) the just king (9) the great palace (10) the easy lesson (11) a beautiful horse (12) a sweet fruit (13) the small place (14) the good horse (15) the wide house (16) the good bread or the good milk (17) a pious boy and a transgressing boy (18) the large musjid and the small garden.

Lesson 4

Gender

1. Arabic words are of two types with regards to gender: (1) (مُذَكَّرٌ) – masculine and
(2) (مُؤَنَّثٌ) – feminine, e.g. (اِبْنٌ) – son is masculine and (اِبْنَةٌ) – daughter is feminine.

2. When a *tā ta'nīth*[10] (ة) is appended to the end of a masculine noun, it becomes feminine, e.g. (اِبْنٌ) changes to (اِبْنَةٌ). Similarly (حَسَنٌ) changes to (حَسَنَةٌ) and (مَلِكٌ - king) changes to (مَلِكَةٌ - queen) etc. This rule applies more to adjectives (اسم الصفة) and sometimes to (اسم الذات).

3. In some words, the alif maqsūrah (يٰ) or the alif mamdūdah (ـَـاء) is a sign of the word being feminine, e.g. (حُسْنٰى) – a beautiful lady; (زَهْرَاءُ) – radiant.

[10] The round tā which is a sign of feminine words.

4. Some nouns are feminine without any sign of being feminine. They are known as (مُؤَنَّثٌ سِمَاعِيٌّ) – as heard from the Arabs. The details are as follows:

(a) any word referring to a woman, e.g. (أُمٌّ) – mother; (عَرُوْسٌ) – bride; (هِنْدٌ) – a woman's name, or India.

(b) the names of countries, e.g. (مِصْرُ) – Egypt, (اَلشَّامُ) – Syria, (اَلرُّوْمُ) – The Roman Empire.

(c) parts of the body in pairs, e.g. (يَدٌ) – hand, (رِجْلٌ) – foot, (أُذُنٌ) – ear, (عَيْنٌ) – eye.

(d) Besides the above-mentioned nouns, there are other nouns which are used as feminine by the Arabs. Some of them are:

أَرْضٌ	*earth*
حَرْبٌ	*war*
خَمْرٌ	*wine*
دَارٌ	*house*
رِيْحٌ	*wind*

سُوْقٌ	*market*
شَمْسٌ	*sun*
نَارٌ	*fire*
نَفْسٌ	*soul*

Although some words have a (ة) at the end, they are masculine in usage because they refer to males, e.g. (طَرَفَةُ) – name of a poet, (خَلِيْفَةٌ) – the leader of the Muslims, (عَلاَّمَةٌ) – a very learned scholar.[11]

6. Just as an adjective corresponds to its noun in being definite or indefinite, so does it correspond in gender.

Vocabulary List No. 3

Word	Meaning
بَلْدَةٌ	city
اَلْحَكِيْمُ	wise
شَدِيْدٌ	severe

[11] This word is used for females as well.

صَادِقٌ	truthful
طَالِعٌ	rising
طَوِيْلٌ	tall, long
غَارِبٌ	setting
فَرِيْضَةٌ	obligatory
فَاطِمَةُ	name of a woman
اَلْقُرْآنُ	the Qur'ān
قَصِيْرٌ	short
قَلْبٌ	heart
مُطْمَئِنٌّ	peaceful
مُؤْقَدَةٌ	ignited
نَهْرٌ	river

Exercise No. 3

(A) Translate these phrases into English

(1) اَلنَّفْسُ الْمُطْمَئِنَّةُ (2) لَيْلَةٌ طَوِيْلَةٌ (3) اَلْقُرْآنُ اَلْحَكِيْمُ (4) رِيْحٌ شَدِيْدَةٌ

(5) اَلْخَلِيْفَةُ الْعَادِلُ (6) بَلْدَةٌ طَيِّبَةٌ وَ رَبٌّ غَفُوْرٌ (7) دَارٌ عَظِيْمَةٌ (8) نَارٌ مُوْقَدَةٌ (9) ابْنَةٌ صَالِحَةٌ (10) هِنْدُنِ الصَّادِقَةُ (11) اَلْعَرُوْسُ الْحَسَنَةُ (12) اَلشَّمْسُ الطَّالِعَةُ وَ الْقَمَرُ الْغَالِبُ (13) اَلصَّلَاةُ الْفَرِيْضَةُ (14) فَاطِمَةُ الزَّهْرَاءُ (15) اَلْإِبْنَةُ الْحُسْنٰي (16) حَرْبٌ طَوِيْلَةٌ (17) طَرَفَةُ الشَّاعِرُ (18) رَشِيْدُنِ الْعَلَّامَةُ

(B) Translate these phrases into Arabic:

(1) a beautiful girl (2) the pious caliph (3) the wise man (4) the obligatory zakāh (5) an obligatory salāh (6) a short night (7) the big day (8) the good thing (9) the ugly bride (10) the setting sun and the rising moon (11) the severe wind (12) the long river (13) the long war (14) the short hand (15) the peaceful heart (16) Muhammad, the pious (17) the very learned Fātimah.

Lesson 5

Singular and Plural

1. In Arabic, words are of three categories with regards to number:

- singular (وَاحِدٌ أَوْ مُفْرَدٌ), indicating one, e.g. (رَجُلٌ) – one man.
- dual (تَثْنِيَةٌ), indicating two, e.g. (رَجُلاَنِ) – two men.
- plural (جَمْعٌ), indicating more than two, e.g. (رِجَالٌ) – more than two men.

2. The dual[12] is formed by adding (ـَـانِ) to (حالة الرفع) - the nominative case[13] or (ـَـيْنِ) to (حالة النصب والجر) - the accusative or genitive cases[14].

Examples:

(مَلِكٌ) – one king, (مَلِكَانِ) or (مَلِكَيْنِ) – two kings

[12] Although the author has referred the student to a future lesson, at this point, it will be sufficient for him to remember that there are two forms of the dual: one is with alif and nūn and the second with yā and nūn. Lesson 10 will explain where to use which one.

[13] حالة الرفع – This will be discussed in Lesson 10.2.

[14] حالة النصب والجر – This will be discussed in Lesson 10.2.

(مَلِكَةٌ) – one queen, (مَلِكَتَانِ) or (مَلِكَتَيْنِ) – two queens.

Note 1: In the prevalent books of Arabic Grammar and Morphology, the terms (ـَـانِ) and (ـَـيْنِ) are not written. Instead, these terms are expressed in detail as (أَلِفٌ مَا قَبْلَهَا مَفْتُوْحَةٌ وَنُوْنٌ مَكْسُوْرَةٌ) and (يَاءٌ مَا قَبْلَهَا مَفْتُوْحَةٌ وَنُوْنٌ مَكْسُوْرَةٌ). We have chosen the former method for the sake of brevity.

Note 2: To pronounce (ـَـانِ) and (ـَـيْنِ), one can read the fat<u>h</u>ah with the sound of an alif and say (آنِ) and (اَيْنِ). Such signs will come frequently later on. Pronounce them in this manner wherever one comes across them.

3. Plurals are of two types:
(a) (اَلْجَمْعُ السَّالِمُ) – the sound plural
(b) (اَلْجَمْعُ الْمُكَسَّرُ) – the broken plural

The sound plural is one in which the singular form of the word remains intact (sound) with some addition at the end. It is of two types:

(i) Masculine (مُذَكَّرٌ) – in which (ـــُوْنَ) in (حالة الرفع) - the

nominative case[15] or (ــِيْنَ) in the accusative and genitive cases are appended, e.g. (مُسْلِمٌ) – one Muslim, (مُسْلِمُوْنَ) or (مُسْلِمِيْنَ) – many Muslims.

(ii) Feminine (مُؤَنَّثٌ) – in which (ــَاتٌ) in the nominative case or (ــَاتٍ) in the accusative and genitive cases are appended, e.g. (مُسْلِمَةٌ) – one (female) Muslim, (مُسْلِمَاتٌ) or (مُسْلِمَاتٍ) – many (female) Muslims.

The broken plural is one in which the form of the singular word is broken, that is, changed. It has no fixed rule for making it. Sometimes alphabets are added or deleted and sometimes there is merely a change in the harakāt[16].
Examples:
(نَهْرٌ)→ (أَنْهُرٌ), (رَجُلٌ)→ (رِجَالٌ), (وَزِيْرٌ)→ (وُزَرَاءُ), (كِتَابٌ)→ (كُتُبٌ), (خَشَبٌ)→ (خُشُبٌ). The broken plural will be discussed in detail in Lesson 12.

Note 3: The (اَلْجَمْعُ السَّالِمُ) - sound plural of some feminine

[15] This will be discussed in Lesson 10.2.
[16] Fathah, dammah, kasrah, etc.

words is like the masculine plurals, e.g. the plural of (سَنَةٌ) – year, is (سِنُوْنَ) or (سِنِيْنَ) and sometimes (سَنَوَاتٌ).

Note 4: The (نون) that appears at the end of the (تَثْنِيَةٌ) - dual form and the (اَلْجَمْعُ الْمُذَكَّرُ السَّالِمُ) - sound masculine plural is called (نُوْنٌ إِعْرَابِيَّةٌ)[17]. See Lesson 10.

4. Some nouns are singular in form but refer to a whole group. There is no singular for them as well because they are not plurals in reality. Such nouns are called (اِسْمُ الْجَمْعِ).

Examples:

(قَوْمٌ) – a nation, (رَهْطٌ) – a group.

These words are generally used like plurals in sentences, e.g. (قَوْمٌ صَالِحُوْنَ) – a pious nation.

5. You have learnt in lessons 3 and 4 that the adjective corresponds with its noun in (اعراب), being definite or indefinite and in gender. Now remember that the adjective has to correspond with its noun in number as well.

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[17] Since the word (نُوْنٌ) is feminine in Arabic, the adjective also has to be feminine, namely (إِعْرَابِيَّةٌ).

However, when the noun being described is (جَمْعُ غَيْرِ عَاقِلٍ) – the plural of an unintelligent being[18], whether masculine or feminine, the adjective is generally singular feminine (واحد مؤنث), although it is sometimes plural. One can say (أَيَّامٌ مَعْدُوْدَةٌ) as well as (أَيَّامٌ مَعْدُوْدَاتٌ).

Vocabulary List No. 4

Word	Meaning
اَلْآتِي	future
آيَةٌ	sign, verse of the Qur'ān
بَيِّنَةٌ	clear, manifest
اَلْجَارِيْ	current (present)
اَلْمَاضِيْ	past
حَارَةٌ	quarter, section of a city
خَادِمٌ	servant
خَبَّازٌ	baker

[18] Intelligent beings are humans, angels and jinn. All other creations fall in the category of unintelligent beings (غَيْرُ عَاقِلٍ).

خَيَّاطٌ	tailor, seamstress
تَعْبَانٌ	tired, exhausted
زَعْلاَنٌ	displeased
شَهْرٌ	month
كَسْلاَنٌ	lazy
لاَعِبٌ	playing
لاَمِعٌ	shining
مَبْسُوْطٌ	cheerful
مُجْتَهِدٌ	diligent
مُسَنَّدٌ	supported
مَشْغُوْلٌ	busy, preoccupied
مُظْلِمٌ	dark
مُعَلِّمٌ	teacher
مُنِيْرٌ	bright
نَجَّارٌ	carpenter

Exercise No. 4

(A) Translate these phrases into English

(1) اَلْمُعَلِّمُ الصَّالِحُ (2) اَلْمُعَلِّمَتَانِ الصَّالِحَتَانِ (3) اَلْمُعَلِّمُوْنَ الصَّالِحُوْنَ
(4) مُعَلِّمَاتٌ مُجْتَهِدَاتٌ (5) اَللَّيْلَةُ الْمُظْلِمَةُ (6) قَمَرٌ مُنِيْرٌ (7) الشَّمْسُ
الْمُنِيْرَةُ (8) اَلعَيْنَانِ اللاَّمِعَتَانِ (9) السَّنَةُ الْمَاضِيَةُ (10) الشَّهْرُ الْجَارِيْ
(11) اَلْأَنْهُرُ الْجَارِيَةُ (12) حَارَاتٌ نَظِيْفَةٌ (13) خَيَّاطَةٌ كَسْلاَنَةٌ (14)
اَلْاِبْنَتَانِ اللاَّعِبَتَانِ (15) اِبْنَتَانِ تَعْبَانَتَانِ (16) رَجُلاَنِ زَعْلاَنَانِ (17)
السِّنُوْنَ الْآتِيَةُ (18) الْحَيَوَانَاتُ الصَّغِيْرَةُ (19) اَلنَّجَّارُوْنَ الْكَسْلاَنُوْنَ وَ
الْخَادِمُوْنَ الْمُجْتَهِدُوْنَ (20) زَيْدُنِ الزَّعْلاَنُ (21) عَمْرُوْنِ[19] الْمَبْسُوْطُ
(22) آيَاتٌ بَيِّنَاتٌ (23) خُشُبٌ مُسَنَّدَةٌ

(B) Translate these phrases into Arabic

(1) a shining eye (2) the two diligent men (3) the preoccupied baker (4) the two tired carpenters (5) the bright day (6) the beautiful seamstresses (7) the tired servants (8) the lazy tailor (9) the flowing rivers (10) the large animals (11) the current year (12) the past month (13) the past years

[19] This is the name Àmr. The (و) differentiates it from (عُمَرُ).

(14) the cheerful servant

Test No. 2

(1) What is a (مركّب)?

(2) How many types of compounds are there? Define each one and provide examples.

(3) What is (مركّب توصيفي)? What is each part of it called?

(4) In which aspects does the adjective have to correspond with the noun? What are the exceptions? Explain with examples.

(5) What are the signs of feminine words?

(6) Which words are regarded as feminine without any signs?

(7) In spite of having the signs of being feminine, which words are masculine?

(8) What is the rule for making the dual and sound masculine plural forms?

(9) What is (الجمع المكسر) and what is the rule for forming it?

(10) What are the broken plurals of (نَهْرٌ), (رَجُلٌ) and (خَشَبٌ)?

(11) What is the plural of (سَنَةٌ)?

(12) What is the difference between (جمع) and (اسم جمع)?

(13) Form as many (مركّب توصيفي) as possible from the following nouns and adjectives:

[20]عَسَلٌ	[21]لَبَنٌ	[22]عِنَبٌ	شَمْسٌ	قَمَرٌ
سِنُوْنَ	رِجَالٌ	بِنْتَانِ	أَرْضٌ	حَرْبٌ
نَافِعٌ	صَالِحٌ	حُلْوٌ	أَيَّامٌ	كُتُبٌ
	جَارِيَةٌ	مَاضِيَةٌ	[23]مُدَوَّرٌ	مُنِيْرٌ

[20] honey
[21] milk
[22] grapes
[23] round

Lesson 6

Sentences with a Noun -الجملة الاسمية

1. You have read that a complete statement is called a sentence (جملة). See 3.2. Remember that sentences are of two types: (جملة اسمية) and (جملة فعلية).

A (جملة اسمية) is one in which the first part is a noun (اسم), e.g. (زَيْدٌ حَسَنٌ) – Zaid is handsome.
A (جملة فعلية) is one in which the first part is a verb (فعل), e.g. (حَسُنَ زَيْدٌ) – Zaid became handsome.

Hereunder follow some rules of (جملة اسمية) while the (جملة فعلية) will be discussed in Lesson 14.

The first part of a (جملة اسمية) is generally definite (معرفة) while the second part is indefinite (نكرة). In the above example, the word (زَيْدٌ) is definite while (حَسَنٌ) is indefinite.

Note 1: The difference between (جملة اسمية) and (مركّب توصيفي) is that in the latter, both the parts are the same in being definite or indefinite while in the former, the first part is definite and the second part is indefinite. Consequently, in the above-mentioned example, if an indefinite noun takes the place of the word (زَيْدٌ) and you say (رَجُلٌ حَسَنٌ), or you render the second word (حَسَنٌ) definite by adding (اَلْ) to it, and say (زَيْدُنِ الْحَسَنُ), both these will become adjectival phrases (مركّب توصيفي).

However, when the second part of a (جملة اسمية) is not a word that can become an adjective of a noun[24], it is permissible for the second part also to be definite, e.g.
(أَنَا يُوْسُفُ) – I am Yūsuf.

It is also permissible to insert a separating pronoun (ضَمِيْر) between the subject (مبتدا) and the predicate (خبر).

Examples:
(اَلرَّجُلُ هُوَ الصَّالِحُ) – The man is pious.
(اَلرِّجَالُ هُمُ الصّٰلِحُوْنَ) – The men are pious.

[24] For example, it is (اسم علم), (ضمير) or (اسم اشارة).

If the pronoun is removed from here, these sentences will become adjectival phrases (مركّب توصيفي).

Note 2: In Arabic, there is no word for 'is' as in English. This word is understood from the sentence. Therefore (زَيْدٌ عَالِمٌ) means 'Zaid is learned' although the word 'is' is not there.[25]

3. The first part of a (جملة اسمية) is called (مبتدا) - the subject[26], while the second part is called the (خبر) - the predicate[27].

4. Generally the (مبتدا) and the (خبر) are in (حالة الرفع)[28] - the nominative case.

5. The predicate conforms to the subject in number and gender, as in the case of the adjective. However when the subject is (جَمْعُ غَيْرِ عَاقِلٍ) - the plural of a non-intelligent being, the predicate is generally singular feminine.

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[25] However, the verb (يَكُوْنُ) can provide the meaning of 'is'.

[26] In English, the subject of a sentence is a word or phrase that refers to the person or thing that performs an action.

[27] In English, the predicate refers to the word or words that say something about the subject but are not part of it.

[28] A detailed discussion on cases follows in Lesson 10.

Examples:

Sentence	Meaning	Type of Subject
اَلرَّجُلُ صَادِقٌ	The man is truthful.	singular, masculine, intelligent
اَلرَّجُلَانِ صَادِقَانِ	The two men are truthful.	dual, masculine, intelligent
اَلرِّجَالُ صَادِقُوْنَ	The men are truthful.	plural, masculine, intelligent
اَلْمَرْأَةُ صَادِقَةٌ	The woman is truthful.	singular, feminine, intelligent
اَلْمَرْأَتَانِ صَادِقَتَانِ	The two women are truthful.	dual, feminine, intelligent
اَلنِّسَاءُ صَادِقَاتٌ	The women are truthful.	plural, feminine, intelligent
اَلرِّيْحُ شَدِيْدَةٌ	The wind is severe.	singular, feminine, non-intelligent
اَلرِّيْحَانِ شَدِيْدَتَانِ	The two winds are severe.	dual, feminine, non-intelligent
اَلرِّيَاحُ شَدِيْدَةٌ	The winds are severe.	plural, feminine, non-intelligent

Note 3: In these examples, if the definite article (اَلْ) is added

to the second part, or it is removed from the first part, all these examples will become (مركّب توصيفي) - adjectival phrases.

6. If there are two subjects and they are of different types, that is, one is masculine and one feminine, the predicate will be masculine, e.g. (اَلْاِبْنُ وَالْاِبْنَةُ حَسَنَانِ) – The son and the daughter are beautiful.

7. The subject and predicate are sometimes singular and sometimes they are compounds (مركب). The examples of singular have passed. Hereunder follow the examples of (مركب):

Sentence	Meaning	Analysis
اَلرَّجُلُ الطَّيِّبُ حَاضِرٌ	The good man is present.	The subject is (مركّب توصيفي).
زَيْدٌ رَجُلٌ طَيِّبٌ	Zaid is a good man.	The predicate is (مركّب توصيفي).

8. By adding (مَا) or (لَيْسَ) to a (جملة اسمية), it changes from positive to negative. Most often a (بِ) is added to the

predicate which changes the case to the genitive (حالة الجر), e.g. (مَا زَيْدٌ بِعَالِمٍ) – Zaid is not learned; (لَيْسَ زَيْدٌ بِرَجُلٍ قَبِيْحٍ) – Zaid is not a bad person.

9. Very often the word (إِنَّ) is prefixed to a (جملة اسمية). As a result, the subject changes to (حالة النصب) - the accusative case while the predicate remains unchanged, e.g.
(إِنَّ الْأَرْضَ مُدَوَّرَةٌ) – Undoubtedly the earth is round.

Note 4: To create the meaning of interrogation in a sentence, (هَلْ) or (أَ) is added to the beginning, e.g.
(أَ زَيْدٌ عَالِمٌ) – Is Zaid learned?;
(هَلِ الرَّجُلُ عَالِمٌ) – Is the man learned?

Vocabulary List No. 5

Word	Meaning
أَمْ	or (in a question)
بَقَرٌ	cow
بَلَى	certainly, why not

جَدِيْدٌ	new
جِدًّا	very
جَالِسٌ ، قَاعِدٌ	sitting
حَارِسٌ	guard, sentry
شَاةٌ	sheep
فِيْلٌ	elephant
قَائِمٌ	standing
قَدِيْمٌ	old
كَلْبٌ	dog
مَشْهُوْرٌ ، مَعْرُوْفٌ	famous
مُؤْمِنٌ	believer
نَعَمْ	yes
ضَخْمٌ	thick

The Nominative Detached Pronouns

(اَلضَّمَائِرُ الْمَرْفُوْعَةُ الْمُنْفَصِلَةُ)

Third Person غَائِبٌ			
Masculine	singular	هُوَ	he , it
	dual	هُمَا	they
	plural	هُمْ	they
Feminine	singular	هِيَ	she, it
	dual	هُمَا	they
	plural	هُنَّ	they

Second Person حَاضِرٌ			
Masculine	singular	اَنْتَ	you
	dual	اَنْتُمَا	you
	plural	اَنْتُمْ	you
Feminine	singular	اَنْتِ	you
	dual	اَنْتُمَا	you
	plural	اَنْتُنَّ	you

First Person (Speaker) مُتَكَلِّمٌ	
اَنَا	I
نَحْنُ	We

Note 5: These pronouns are most often the subject of a sentence. Hence they are regarded as (مرفوع) – in the nominative case. See 6.4. They are called (مُنْفَصِل) because they are pronounced independently.

Note 6: Also remember that (أَنَا) is always pronounced (اَنَ) without the alif.

Exercise No. 5

Note 7: When speaking, pause (*waqf*) at the end of sentences as mentioned in Exercise No. 1. However, initially, continue writing all the <u>h</u>arakāt.

(A) Translate the following into English

(1) اَلْوَلَدُ قَائِمٌ (2) اَلْاِبْنَةُ جَالِسَةٌ (3) هَلِ الْوَلَدُ قَائِمٌ ، نَعَمْ هُوَ قَائِمٌ (4) هَلِ الْاِبْنَةُ قَائِمَةٌ ، لاَ هِيَ جَالِسَةٌ (5) أَهٰذَا الرَّجُلُ نَجَّارٌ أَمْ خَبَّازٌ ، هُوَ خَبَّازٌ مَا هُوَ بِنَجَّارٍ (6) أَطَرَفَةُ شَاعِرٌ ، نَعَمْ هُوَ شَاعِرٌ مَعْرُوْفٌ (7) هَلْ اَنْتُمْ خَيَّاطُوْنَ ؟ مَا نَحْنُ بِخَيَّاطِيْنَ بَلْ نَحْنُ مُعَلِّمُوْنَ (8) هَلْ هُنَّ مُعَلِّمَاتٌ ؟ نَعَمْ هُنَّ مُعَلِّمَاتٌ صَالِحَاتٌ (9) أَأَنْتَ يُوْسُفُ الْعَلاَّمَةُ ؟ أَنَا يُوْسُفُ لَكِنْ مَا أَنَا بِعَلاَّمَةٍ (10) هَلْ زَيْنَبُ مُعَلِّمَةٌ كَسْلاَنَةٌ ؟ لاَ هِيَ مُعَلِّمَةٌ مُجْتَهِدَةٌ (11) هَلِ الْحَارَاتُ نَظِيْفَةٌ ؟ نَعَمْ هِيَ حَارَاتٌ نَظِيْفَةٌ (12) أَلَيْسَ الْبَقَرُ بِحَيَوَانٍ نَافِعٍ ؟ بَلَي الْبَقَرُ حَيَوَانٌ نَافِعٌ جِدًّا (13) إِنَّ الْكَلْبَ حَيَوَانٌ حَارِثٌ (14) إِنَّ

الْمَرْأَةُ الصَّالِحَةُ جَالِسَةٌ (15) إِنَّ الْمَرْأَتَيْنِ الصَّالِحَتَيْنِ[29] جَالِسَتَانِ (16) إِنَّ الْمُعَلِّمِيْنَ وَالْمُعَلِّمَاتِ[30] مُجْتَهِدُوْنَ

(B) Fill in the blanks which represent a subject or predicate with suitable words that you have studied.

(1) اَلدَّارُ __________

(2) اَلْوَلَدَانِ الصَّالِحَانِ __________

(3) اَلْبَيْتُ لَيْسَ بِ __________

(4) __________ كَسْلاَنَةٌ

(5) هَلِ النَّجَّارُ __________

(6) أَنَا __________

(7) نَعَمْ هُوَ __________

(8) هُمَا __________

(9) هَلِ __________ كَسْلاَنٌ

(10) هَلِ الْإِبْنَةُ ______ أَمْ ______

(11) أَلَيْسَ الْكَلْبُ بِ __________

[29] See 5.2.
[30] See 5.2.

(12) اَلشَّاةُ ______ وَ الْكَلْبُ ________

(13) بَلَي __________حَارِسٌ

(14) اَلْخَيَّاطُ ______وَالْخَيَّاطَةُ _______

(15) اَلْفِيْلُ ______ضَخْمٌ __________

(16) أَهٰذَا الْوَلَدُ ________أَمْ ________

(17) اَلْمَرْأَةُ الصَّادِقَةُ _______________

(18) إِنَّ _______مُجْتَهِدٌ

(19) اَلْإِبْنَتَان __________

(20) إِنَّ _______كَسْلاَنَتَان

(21) إِنَّ _______مُجْتَهِدَاتٌ

(C) Translate into Arabic

(1) Is the boy standing? No, he is sitting.
(2) Is the girl sitting? No, she is standing.
(3) Are the two boys present? Yes, they are present.
(4) Are the two girls honest? Yes, they are honest.
(5) Are the women truthful? Yes, they are truthful.
(6) Is the teacher absent? No, the teacher is present.
(7) Are they carpenters? No, they are tailors.
(8) Is that Yūsuf? Yes, that is Yūsuf.
(9) Are you Mahmūd? No, I am Hāmid.
(10) Is the house old? No, the house is new.
(11) Are they (plural feminine) seamstresses? No, they are teachers.
(12) Are you (pl. m.) learned or ignorant? We are not ignorant.
(13) Is not the elephant a great animal? Why not, the elephant is a great animal.
(14) Is the dog standing or sitting? The dog is not standing but it is sitting.

Lesson 7

The Genitive of Possession

(مُرَكَّبٌ إِضَافِيٌّ)

1. The compound in which both parts are nouns and the first noun is related to the second noun is called (مُرَكَّبٌ إِضَافِيٌّ). Examples:

(كِتَابُ زَيْدٍ) – the book of Zaid or Zaid's book

(خَاتَمُ فِضَّةٍ) – the ring of silver

(مَاءُ النَّهْرِ) – the water of the river.

2. Such a relationship between the two nouns is known as (اَلْإِضَافَةُ).

3. The first part of (مركب اضافي) is called (مُضَافٌ) while the second part is called (مُضَافٌ إِلَيْهِ).

4. Neither does the definite article (أَلْ) precede the (مُضَافٌ) nor is the tanwīn appended to it. Look at the above examples.

5. The (مُضَافٌ إِلَيْهِ) is always (مَجْرُوْرٌ) - in the genitive case.

6. The (مُضَافٌ) always precedes the (مُضَافٌ إِلَيْهِ).

7. The (مركب اضافي), like (مركب توصيفي)[31], is not a complete sentence but is part of a sentence, e.g. (مَاءُ النَّهْرِ عَذْبٌ) – The water of the river is sweet. In this sentence, (مَاءُ النَّهْرِ) is the subject while (عَذْبٌ) is the predicate.

8. Sometimes there are several (مُضَافٌ إِلَيْهِ) in one construction, e.g. (بَابُ بَيْتِ الْأَمِيْرِ) – the door of the house of the leader; (بَابُ بَيْتِ ابْنِ الْوَزِيْرِ) - the door of the house of the minister's son.

The middle (مُضَافٌ إِلَيْهِ) becomes the (مُضَافٌ) of the succeeding words. Therefore (أَلْ) cannot precede it nor can the tanwīn be appended to it.

9. You have learnt in the first lesson that when an indefinite

[31] See 3.8.

noun is related to a definite noun, it also becomes definite, e.g. (غُلاَمُ زَيْدٍ) – the slave of Zaid;
(غُلاَمُ الرَّجُلِ) the slave of the man. The word (غُلاَمٌ) – slave – has become definite in these sentences.

10. In Arabic, because the (مُضَافٌ) precedes the (مُضَافٌ إِلَيْهِ) and no word can interpose between them, the adjective of the (مُضَافٌ) has to succeed the (مُضَافٌ إِلَيْهِ), e.g.
(غُلاَمُ الْمَرْأَةِ الصَّالِحُ) – the pious slave of the lady. In this example, the word (الصَّالِحُ) is the adjective of the word (غُلاَمٌ). Therefore it is (مرفوع),[32] singular, masculine and definite.
Hereunder are more examples. Understand the differences properly.

وَلَدُ الرَّجُلِ الصَّالِحُ ↑	The pious son of the man
Adjective of the (مُضَافٌ)	

[32] in the nominative case. See Lesson 10.

وَلَدُ الرَّجُلِ الصَّالِحِ	The son of the pious man
↑ Adjective of the (مُضَافٌ إِلَيْهِ)	

بِنْتُ الرَّجُلِ الصَّالِحَةُ	The pious daughter of the man
↑ Adjective of the (مُضَافٌ)	

بِنْتُ الْمَرْأَةِ الصَّالِحَةِ	The daughter of the pious woman
↑ Adjective of the (مُضَافٌ إِلَيْهِ)	

Note: More rules of (اَلْإِضَافَةُ) are discussed in Lesson 11.

Vocabulary List No. 6

Word	Meaning
أَسَدٌ	lion
إِطَاعَةٌ	obedience

أَعُوْذُ	I seek refuge
أَلاَ	listen, beware
حِكْمَةٌ	wisdom
حَمْدٌ	praise
ذَاهِبٌ	going
رَأْسٌ	head
رَحْمَانُ	very beneficent
رَحِيْمٌ	very merciful
رَجِيْمٌ	rejected one
زَوْجٌ	husband
زَوْجَةٌ	wife
سُخْطٌ أو سَخَطٌ	anger
سُلْطَانٌ	king, overpowering
سَمَاءٌ	sky
طَلَبٌ	to seek
طِيْبٌ	fragrance
ظِلٌّ	shadow

قَدِيْرٌ	very powerful
كُلٌّ	every, each
كُلُّ شَيْءٍ	everything
لَحْمٌ	meat
مَا (موصولة)	whatever
مَخَافَةٌ	fear
مِرْآةٌ	mirror
مِلْحٌ	salt, salty
نِسْيَانٌ	to forget
وَالِدَانِ	parents
مَعْزٌ ، مَاعِزٌ	goat
آفَةٌ	calamity
نِسْيَانٌ	forgetfulness
عَادِلٌ	just
مَشْرِقٌ أو شَرْقٌ	east
مَغْرِبٌ أو غَرْبٌ	west

Hereunder are some (حُرُوْفٌ جَارَّةٌ) which appear before nouns and convert them to (حالة الجر) - the genitive case.

→

Word	Meaning	Example	Meaning	Example	Meaning
بِ	with, in	بِرَجُلٍ	with a man	بِالْقَلَمِ	with the pen
فِيْ	in	فِيْ بَيْتٍ	in a house	فِيْ الْبُسْتَانِ	in the garden
عَلَى	on	عَلَى جَبَلٍ	on a mountain	عَلَى الْعَرْشِ	on the throne
مِنْ	from	مِنْ زَيْدٍ	from Zaid	مِنَ الْمَسْجِدِ	from the musjid
إِلَى	to, till	إِلَى بَلَدٍ	to a city	إِلَى الْكُوْفَةِ	till Kufah
لِ	for, to	لِزَيْدٍ	for Zaid	قُلْتُ لِزَيْدٍ	I said to Zaid
كَ	like, similar	كَرَجُلٍ	like a man	كَالْأَسَدِ	similar to the lion
عَنْ	from	عَنْ زَيْدٍ	from Zaid		

Exercise No. 6

(A) Translate the following into English:

(1) مَاءُ الْبَحْرِ (2) لَبَنُ الْبَقَرِ (3) لَحْمُ الشَاةِ (4) أُذُنُ الْفَرَسِ (5) إِطَاعَةُ الْوَالِدَيْنِ (6) بَيْتُ اللهِ (7) ضَوْءُ الشَّمْسِ (8) فِيْ السُّوْقِ وَ الْبَيْتِ (9) إِلَى الْمَسْجِدِ (10) كَالْفَرَسِ (11) بِالْمَاءِ وَ الْمِلْحِ (12) لِلْعَرُوْسِ (13) عَنْ أَنَسٍ (14) مَاءُ الْبَحْرِ مِلْحٌ (15) لَبَنُ الْبَقَرِ وَ لَحْمُ الشَاةِ طَيِّبَانِ (16) اِسْمُ الْوَلَدِ مَحْمُوْدٌ (17) اَلطِّيْبُ لِلْعَرُوْسِ (18) نَحْنُ ذَاهِبُوْنَ إِلَى الْمَدْرَسَةِ (19) اَلْمُعَلِّمُ جَالِسٌ عَلَى الْكُرْسِيِّ (20) اَلْمُسْلِمُ مِرْآةُ الْمُسْلِمِ (21) سَخَطُ الرَّبِّ فِيْ سُخْطِ الْوَالِدَيْنِ (22) آفَةُ الْعِلْمِ النِّسْيَانُ (23) رَأْسُ الْحِكْمَةِ مَخَافَةُ اللهِ (24) إِنَّ السُّلْطَانَ الْعَادِلَ ظِلُّ اللهِ فِي الْأَرْضِ (25) طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ (26) لَيْسَ الْكَلْبُ كَالْأَسَدِ (27) لَيْسَ الْمَالُ لِزَيْدٍ (28) فَاطِمَةُ ﵂ بِنْتُ مُحَمَّدٍ ﷺ رَسُوْلِ اللهِ هِيَ زَوْجَةُ عَلِيٍّ ﵁ ، وَالْحَسَنُ وَالْحُسَيْنُ اِبْنَانِ لِعَلِيٍّ ﵁ (29) أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ (30) بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ (31) اَلْحَمْدُ لِلّهِ رَبِّ الْعَالَمِيْنَ (32) وَ لِلّهِ الْمَشْرِقُ وَالْمَغْرِبُ (33) إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ (34) أَلاَ إِنَّ لِلّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ .

(B) Translate the following into Arabic

(1) the goat's milk
(2) the cow's head
(3) the obedience of the mother
(4) Zaid's wealth
(5) the elephant's ear
(6) the light of the moon
(7) in the house
(8) till the market
(9) for Allāh and the Messenger
(10) on the head and the eye
(11) The boy's name is Hāmid.
(12) They are going home.
(13) We are sitting in the musjid.
(14) The goat's milk is for the girl.
(15) The obedience of Allāh is in the obedience of the Messenger.
(16) Āishah ﵂, the daughter of Abū Bakr ﵁ is the wife of Muhammad, the Messenger of Allāh ﷺ.
(17) He is the son of the leader.
(18) The anger of Allāh is on the oppressive king.
(19) The ignorant one is not like the learned one.
(20) The fragrance is not for the boy.
(21) She is the daughter of Hāmid's son.

Test No. 3

(1) What is the difference between (جملة اسمية) and (جملة فعلية)?

(2) What is the difference between (جملة اسمية) and (مركب توصيفي)?

(3) How many parts does a (جملة اسمية) have? What is each part called?

(4) What is the (اعراب)[33] of the subject and the predicate?

(5) What is the Arabic term for the attaching word?

(6) In how many factors does the predicate correspond to the subject?

(7) If there are two subjects of different kinds in a sentence, which one is considered for the predicate?

(8) What effect does the word (إِنَّ) have on the subject?

(9) Attach (إِنَّ) to a dual word and a sound masculine and feminine plural word and read it.

(10) How is a negative meaning and one of interrogation created in a (جملة اسمية)?

(11) What is the paradigm[34] of the detached nominative

[33] desinential inflection – that is, inflection of the final radical.

pronouns?

(12) In the paradigm of the pronoun, which words are similar?

(13) How do you pronounce the word (أَنَا)?

(14) Construct ten different kinds of (جملة اسمية).

(15) Define (مركب اضافي) and (اضافة).

(16) What cannot enter on the (مضاف)?

(17) What is the (اعراب) at the end of (مضاف اليه)?

(18) What effect do the (حروف جارة) have on the noun?

[34] In grammar, a set of all the (especially inflected) forms of a word (e.g. write, writes, wrote, writing, written), especially when used as a model for all other words of the same type.

Lesson 8

The Scales of Words

1. In Arabic, the original letters of nouns and verbs are not less than three. The maximum number of letters in a noun is five, and four in a verb. Together with the original letters, extra letters can also be attached. At such a time, the noun and the verb can have more than five letters.

Note 1: The original letter or root letter is the one that remains in all the forms and derivations. Only in some exceptions is it deleted or changed to another letter.
The extra letter is the one that is found in one word-form but not in another, e.g. in the word (حَمْدٌ), all three letters are root letters while in (حَامِدٌ), the alif and in (مَحْمُوْدٌ), the first (م) and the (و) are extra letters.

2. Words having three root-letters are called (ثُلاَثِيٌّ), e.g. (فَرَسٌ) and (ضَرَبَ).
If they have four root-letters, they are called (رُبَاعِيٌّ), e.g. (فِلْفِلٌ) and (دَحْرَجَ).

If they have five root-letters, they are called (خُمَاسِيٌّ), e.g. (سَفَرْجَلٌ).

Words made up of only root-letters are called (مُجَرَّدٌ) while those having extra letters as well are called (مَزِيْدٌ فِيْهِ), e.g.
(كِبْرٌ) is (ثُلاَثِيٌّ مُجَرَّدٌ) – three root-letters without any extra letters.
(تَكَبُّرٌ) is (ثُلاَثِيٌّ مَزِيْدٌ فِيْهِ) - three root-letters with extra letters because the (ت) and (ب) are extra.

Note 2 : To distinguish whether verbs (أفعال), derived nouns (أَسْمَاءٌ مُشْتَقَّةٌ)[35] and verbal nouns (مَصَادِر)[36] are (مُجَرَّدٌ) or (مَزِيْدٌ فِيْهِ), the (واحد مذكر غائب) word-form of the perfect tense (الماضي) has to be examined. If that word-form is free of extra letters, then its derivatives and verbal noun will also be regarded as (مُجَرَّدٌ), e.g. (نَصَرَ) is (ثُلاَثِيٌّ مُجَرَّدٌ). Hence, the

[35] These are nouns that are derived from the verb, e.g. (فَاعِلٌ) and (مَفْعُوْلٌ) are derived from the verb (فَعَلَ).
[36] Plural of (مَصْدَرٌ), the infinitive.

imperfect tense (المضارع) which is (يَنْصُرُ), the (اسم فاعل) - نَاصِرٌ, the (اسم مفعول) - مَنْصُوْرٌ and the verbal noun (نُصْرَةٌ) will also be regarded as (ثُلاَثِيٌّ مُجَرَّدٌ) although these forms have extra letters.

Similarly, in a paradigm, extra letters appear in a (مُجَرَّدٌ) word which will still remain (مُجَرَّدٌ). For example, the word (رَجُلٌ) is (مُجَرَّدٌ). Therefore, (رَجُلاَنِ) and (رِجَالٌ) will also be (مُجَرَّدٌ).

However, (كَبَّرَ) and (أَكْرَمَ) are (ثُلاَثِيٌّ مَزِيْدٌ فِيْهِ). The former has one extra (ب) while the latter has an extra alif.

3. In order to determine the scales of words and to distinguish the root letters from the extra letters, the scale (مِيْزَان) of (ف ع ل) is used. In triliteral words (words with 3 root letters), the (ف) represents the first radical (letter) of the word, the (ع) represents the second radical of the word and the (ل) represents the third radical of the word.

Examples:

قَلَمٌ	كَتِفٌ	عَضُدٌ	كَلْبٌ
فَعَلٌ	فَعِلٌ	فَعُلٌ	فَعْلٌ

The letter that corresponds to the (ف) of the (ميزان) is called the (فَاءُ الْكَلِمَةِ), like the (ق) of (قَلَمٌ), that which corresponds to the (ع) is called the (عَيْنُ الْكَلِمَةِ), like the (ل) of (قَلَمٌ) while the letter corresponding to the (ل) is called the (لاَمُ الْكَلِمَةِ), like the (م) of (قَلَمٌ).

When intending to determine the scale of (رُبَاعِيٌّ) - quadriliteral (four letter) words, add two lāms instead of one after (ف) and (ع). In words with five root letters, add three lāms.
Examples:

جَعْفَرٌ	سَفَرْجَلٌ
فَعْلَلٌ	فَعَلْلَلٌ

4. At the time of determining the scale, the alphabets (ف), (ع) and (ل) will take the place of the original letters while the other extra letters will remain as they are in their places. Examples:

كِـبْـرٌ	كَـبِـيْـرٌ	أَكْـبَـرُ	تَـكْـبِـيْـرٌ
فِـعْـلٌ	فَـعِـيْـلٌ	أَفْـعَـلُ	تَـفْـعِـيْـلٌ

However, when a letter is increased by repeating the (عَيْنُ الْكَلِمَةِ) or the (لاَمُ الْكَلِمَةِ), the (ع) or the (ل) is repeated in the scale. For example, in the word (كَبَّرَ = كَـــبْ بَـــرَ), the first (ب) is the (عَيْنُ الْكَلِمَةِ) while the second one is extra. According to the rule, the scale should have been (فَعْبَلَ). Instead its scale is (فَعَّلَ). Similarly, in the word (إِحْمَرَّ), the final (ر) is extra. Its scale will be regarded as (إِفْعَلَّ).

5. A great benefit of recognizing the scales of words is that by knowing the meaning of the root letters of a word, it becomes very easy to recognize the meanings of all its paradigms and derivatives.

Exercise No. 7

What are the scales of the following words:

(1) رَجُلٌ	(2) شَرَفٌ	(3) شَرِيْفٌ
(4) أَشْرَافٌ	(5) مَلِكٌ	(6) مُلُوْكٌ
(7) رَحْمٌ	(8) رَحِيْمٌ	(9) رَحْمَانُ
(10) كَرَمٌ	(11) كَرِيْمٌ	(12) كِرَامٌ
(13) عِلْمٌ	(14) عَالِمٌ	(15) عُلَمَاءُ
(16) عَالِمُوْنَ	(17) عَقْرَبٌ	(18) غَضَنْفَرٌ
(19) عَلاَّمَةٌ	(20) عَلَّمَ	(21) تَعْلِيْمٌ
(22) تَكَبُّرٌ	(23) مُتَكَبِّرٌ	(24) اِكْرَامٌ

Lesson 9

The Broken Plural

1. It was mentioned previously that there is no rule to construct the broken plural (الجمع المكسّر). It is totally based on hearing the plural from the people of the language. Hereunder we list some of the scales of the broken plural which are used most often:

(ا) أَفْعَالٌ : أَوْلَادٌ (جَمْعُ وَلَدٍ)

أَفْرَاسٌ (جَمْعُ فَرَسٍ)

أَشْرَافٌ (جَمْعُ شَرِيْفٍ)

أَمْطَارٌ (جَمْعُ مَطَرٍ)

أَوْقَاتٌ (جَمْعُ وَقْتٍ)

(ب) فُعُوْلٌ: مُلُوْكٌ (جَمْعُ مَلِكٍ)

أُسُوْدٌ (جَمْعُ أَسَدٍ)

حُقُوْقٌ (جَمْعُ حَقٍّ)

شُهُوْدٌ (جَمْعُ شَاهِدٍ)

قُلُوْبٌ (جَمْعُ قَلْبٍ)
جُنُوْدٌ (جَمْعُ جُنْدٍ)
وُجُوْهٌ (جَمْعُ وَجْهٍ)

(ج) فِعَالٌ : كِلاَبٌ (جَمْعُ كَلْبٍ)
ثِيَابٌ (جَمْعُ ثَوْبٍ)
رِمَاحٌ (جَمْعُ رُمْحٍ)
رِجَالٌ (جَمْعُ رَجُلٍ)
كِبَارٌ (جَمْعُ كَبِيْرٍ)
صِغَارٌ (جَمْعُ صَغِيْرٍ)
بِلاَدٌ (جَمْعُ بَلَدٍ)

(د) فُعُلٌ : كُتُبٌ (جَمْعُ كِتَابٍ)
مُدُنٌ (جَمْعُ مَدِيْنَةٍ)
سُفُنٌ (جَمْعُ سَفِيْنَةٍ)
صُحُفٌ (جَمْعُ صَحِيْفَةٍ)
طُرُقٌ (جَمْعُ طَرِيْقَةٍ)

رُسُلٌ (جَمْعُ رَسُوْلٍ)

(ه) أَفْعُلٌ : أَشْهُرٌ (جَمْعُ شَهْرٍ)
أَرْجُلٌ (جَمْعُ رِجْلٍ)
أَنْهُرٌ (جَمْعُ نَهْرٍ)
أَبْحُرٌ (جَمْعُ بَحْرٍ)
أَنْفُسٌ (جَمْعُ نَفْسٍ)
أَعْيُنٌ (جَمْعُ عَيْنٍ)

(و) فُعَلَاءُ : وُزَرَاءُ (جَمْعُ وَزِيْرٍ)
أُمَرَاءُ (جَمْعُ أَمِيْرٍ)
شُعَرَاءُ (جَمْعُ شَاعِرٍ)
سُفَهَاءُ (جَمْعُ سَفِيْهٍ)
أُمَنَاءُ (جَمْعُ أَمِيْنٍ)
وُكَلَاءُ (جَمْعُ وَكِيْلٍ)
أُسَرَاءُ (جَمْعُ أَسِيْرٍ)

(ز) أَفْعِلاَءُ

This scale is generally used for the adjectives of intelligent beings which are on the scale of (فَعِيْلٌ) as in:

أَصْدِقَاءُ (جَمْعُ صَدِيْقٍ)
أَنْبِيَاءُ (جَمْعُ نَبِيٍّ)
أَحِبَّاءُ[37] (جَمْعُ حَبِيْبٍ)
أَقْرِبَاءُ (جَمْعُ قَرِيْبٍ)
أَغْنِيَاءُ (جَمْعُ غَنِيٍّ)
أَوْلِيَاءُ (جَمْعُ وَلِيٍّ)

(ح) فُعْلاَنٌ : فُرْسَانٌ (جَمْعُ فَارِسٍ)
بُلْدَانٌ (جَمْعُ بَلَدٍ)
قُضْبَانٌ (جَمْعُ قَضِيْبٍ)

(ط) فَعَالِلُ : عَنَاصِرُ (جَمْعُ عُنْصُرٍ)

[37] The original was (أَحْبِبَاءُ). The reason why it has changed into (أَحِبَّاءُ) will be explained later.

زَلاَزِلُ (جَمْعُ زَلْزَلَةٍ)
كَوَاكِبُ (جَمْعُ كَوْكَبٍ)
جَوَاهِرُ (جَمْعُ جَوْهَرٍ)

Note 1: The plural of five-letter words also comes on this scale. However, the final letter has to be deleted, e.g. the plural of (سَفَرْجَلٌ) is (سَفَارِجُ). The (ل) has been deleted.

(ی) فَعَالِيْلُ : فَنَاجِيْنُ (جَمْعُ فِنْجَانٍ)
صَنَادِيْقُ (جَمْعُ صُنْدُوْقٍ)
قَنَادِيْلُ (جَمْعُ قِنْدِيْلٍ)
خَنَازِيْرُ (جَمْعُ خِنْزِيْرٍ)
بَسَاتِيْنُ (جَمْعُ بُسْتَانٍ)
سَلاَطِيْنُ (جَمْعُ سُلْطَانٍ)

(ك) فَعَالِلَةٌ : أَسَاتِذَةٌ (جَمْعُ أُسْتَاذٍ)
تَلاَمِذَةٌ (جَمْعُ تِلْمِيْذٍ)
مَلاَئِكَةٌ (جَمْعُ مَلَكٍ)

This scale is specific with intelligent beings.

(ل) مَفَاعِلُ :

This scale is specific with those words that are on the scale of (مَفْعَلٌ), (مَفْعِلٌ) or (مَفْعَلَةٌ).

مَرَاكِبُ (جَمْعُ مَرْكَبٍ)
مَسَاجِدُ (جَمْعُ مَسْجِدٍ)
مَكَاتِبُ (جَمْعُ مَكْتَبَةٍ)

(م) مَفَاعِيْلُ

This scale is used for those words that are on the scale of (مِفْعَالٌ) or (مَفْعُوْلٌ).

مَفَاتِيْحُ (جَمْعُ مِفْتَاحٌ)
مَكَاتِيْبُ (جَمْعُ مَكْتُوْبٍ)

Note 2: The following plural scales are (غَيْرُ مُنْصَرِف)[38].

[38] This is a certain class of nouns that is not fully declined. European grammarians sometimes refer to them as diptotes. This term is discussed in

Tanwīn will not be read on them.

فُعَلاَءُ ، أَفْعِلاَءُ ، فَعَالِلُ ، فَعَالِيْلُ ، مَفَاعِلُ ، مَفَاعِيْلُ

2. Remember the plural of the following words in particular:

The sound plural of (اِبْنٌ) is (بَنُوْنَ) in (حَالة الرفع) - the nominative case and (بَنِيْنَ) in (حَالة النصب والجر) - the accusative and genitive cases. Its broken plural is (أَبْنَاءٌ).

The plural of (اِبْنَةٌ) is (بَنَاتٌ).

The plural of (أَخٌ) is (إِخْوَانٌ) or (إِخْوَةٌ).

The plural of (أُخْتٌ) is (أَخَوَاتٌ).

The plural of (إِمْرَأَةٌ) is (نِسَاءٌ) or (نِسْوَةٌ).

The plural of (أُمٌّ) is (أُمَّهَاتٌ).

3. Some words have plurals on several scales. Hence the plurals of (بَحْرٌ) are (بِحَارٌ), (أَبْحَارٌ), (أَبْحُرٌ) and (بُحُوْرٌ).

4. Some words have different scales of plurals rendering

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different meanings. For example, the word (بَيْتٌ) means house or verse (of a poem). Regarding the first meaning, the plural is (بُيُوْتٌ) while the plural (أَبْيَاتٌ) is related to the second meaning.

The word (عَبْدٌ) means slave or servant. The respective plurals are (عَبِيْدٌ) and (عِبَادٌ).

The word (عَيْنٌ) means eye or spring. The respective plurals are (أَعْيُنٌ) and (عُيُوْنٌ).

Vocabulary List No. 7

The plurals of some words are provided next to them.

Word	Meaning
بَاسِرٌ	scowling, frowning
بَعْضٌ ، أَبْعَاضٌ	some, part of
ثَابِتٌ	fixed, established
جَارٌ ، جِيْرَانٌ	neighbour
حَدِيْدٌ	iron
خَيْرٌ	good

سَفِيْرٌ ، سُفَرَاءُ	ambassador
سَيْفٌ ، سُيُوْفٌ	sword
شَايٌ	tea
شَرْطٌ ، شُرُوْطٌ	condition
صَعْبٌ ، صِعَابٌ	difficult
طَوِيْلٌ ، طِوَالٌ	long, tall
عَرَبِيٌّ أو عَرَبِيَّةٌ	Arabian
فَارِغٌ	empty
قَاطِعٌ	cutting, sharp
اَلْمَدْرَسَةُ الْعَالِيَةُ	high school
اَلْمُتَّقِيْ	pious
مُطِيْعٌ	obedient
مُطَهَّرٌ	pure, clean
مَوْعِظَةٌ ، مَوَاعِظُ	advice
نَاضِرَةٌ	fresh
نَاظِرَةٌ	looking
نَفِيْسٌ ، نَفَائِسُ	precious

نَافِعٌ	beneficial
يَوْمٌ ، أَيَّامٌ	a day
اَلْيَوْمَ	today
يَوْمَئِذٍ	on that day
زِيْنَةٌ	beauty
بَاقِيَاتٌ	remaining, permanent
اَلْبَاقِيَاتُ الصَّالِحَاتُ	the good actions
رُمْحٌ ، رِمَاحٌ	spear, lance, javelin
فِنْجَانٌ ، فَنَاجِيْنُ	cup
سَفَرْجَلٌ ، سَفَارِجُ	quince

Exercise No. 8

(A) In the under-mentioned examples, the adjective or predicate of unintelligent beings is used mostly as singular feminine. Translate the following phrases or sentences into English.

(1) أَقْلاَمٌ طَوِيْلَةٌ (2) اَلْعُلُوْمُ النَّافِعةُ (3) اَلْاَوْلاَدُ صِغَارٌ (4) رِجَالٌ

صَالِحُوْنَ (5) اَلْكُتُبُ صَعْبَةٌ (6) اَلشُّرُوْطُ الصَّعْبَةُ (7) طُرُقٌ سَهْلَةٌ (8) صُحُفٌ مُطَهَّرَةٌ (9) اَلْحُقُوْقُ الثَّابِتَةُ (10) هِيَ الْمُدُنُ الْوَسِيْعَةُ (11) اَلرِّمَاحُ الطِّوَالُ مِنَ الْحَدِيْدِ (12) نِسَاءٌ مُسْلِمَاتٌ (13) هُنَّ أُمَّهَاتٌ (14) اَلْإِخْوَانُ وَالْأَخَوَاتُ جَالِسُوْنَ (15) إِنَّ الْبَنِيْنَ وَالْبَنَاتِ مُطِيْعُوْنَ (16) السُّفَرَاءُ حَاضِرُوْنَ الْيَوْمَ (17) مَا هُمْ بِغَائِبِيْنَ (18) بَعْضُ الشُّعَرَاءِ مِنَ الصَّالِحِيْنَ الصَّادِقِيْنَ (19) اَلْجَوَاهِرُ النَّفِيْسَةُ لَامِعَةٌ (20) إِنَّ الْكِلَابَ الْحَارِسَةَ جَالِسَةٌ عَلَى بَابِ الدَّارِ (21) اَلْمَوَاعِظُ الْحَسَنَةُ نَافِعَةٌ (22) هُمْ عَبِيْدُ الْإِنْسَانِ وَنَحْنُ عِبَادُ الرَّحْمَانِ (23) فِي الْمَدَارِسِ الْعَالِيَةِ مُعَلِّمُوْنَ مِنَ الْعُلَمَاءِ الْكِبَارِ (24) اَلصَّنَادِيْقُ الْفَارِغَةُ لِفَنَاجِيْنِ الشَّايِ (25) حُقُوْقُ الْجِيْرَانِ كَحُقُوْقِ الْأَقْرِبَاءِ (26) فِي الْبَسَاتِيْنِ سَفَارِجُ حُلْوَةٌ (27) إِنَّ الْمُتَّقِيْنَ فِي جَنَّاتٍ وَعُيُوْنٍ (28) وُجُوْهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ وَ وُجُوْهٌ يَوْمَئِذٍ بَاسِرَةٌ (29) اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ .

(B) Reply to these questions in Arabic, e.g.

(1) هَلْ عِنْدَكَ كِتَابٌ نَافِعٌ ؟	نَعَمْ عِنْدِيْ كُتُبٌ نَافِعَةٌ

(2) هَلْ عِنْدَكَ سَيْفٌ قَاطِعٌ ؟
(3) هَلْ عِنْدَ حَامِدٍ رُمْحٌ طَوِيْلٌ ؟
(4) هَلِ الْأَمِيْرُ صَالِحٌ ؟
(5) هَلْ عِنْدَكَ ثَوْبٌ نَظِيْفٌ ؟
(6) هَلِ الصُّنْدُوْقُ فَارِغٌ ؟
(7) هَلِ التِّلْمِيْذُ حَاضِرٌ الْيَوْمَ ؟
(8) هَلْ عِنْدَكَ فِنْجَانٌ ؟
(9) هَلْ عِنْدَكَ سَفَرْجَلٌ ؟
(10) هَلْ هُوَ غَنِيٌّ ؟
(11) هَلْ هِيَ ابْنَةٌ صَالِحَةٌ ؟
(12) أَعِنْدَكَ جَوْهَرٌ نَفِيْسٌ ؟
(13) أَعِنْدَكَ مِفْتَاحُ الصُّنْدُوْقِ ؟
(14) هَلْ فِي الْمَدْرَسَةِ أُسْتَاذٌ ؟
(15) هَلْ فِي بَمْبَائِيْ مَكْتَبَةٌ كَبِيْرَةٌ ؟

(C) Translate the following phrases into Arabic

(1) the Muslim men
(2) the large ships

(3) the clean clothes
(4) the flowing rivers
(5) The rivers are flowing.
(6) the past months
(7) They are truthful witnesses.
(8) The two tall mountains
(9) The spears are long and the swords are sharp.
(10) Are you (pl.) unhappy?
(11) No, we are cheerful.
(12) Some kings are just.
(13) The cups of the tea are empty.
(14) Are you (pl.) friends?
(15) Yes, and we are relatives.
(16) The students and the teachers are in the madrasah.
(17) Those girls are playing.
(18) The people of īmān are the friends of Allāh.
(19) the tall houses.
(20) the Arabian verses
(21) The Qur'ān has beneficial advice (plural).

Test No. 4

(1) What is a (حرف أصلي)?
(2) How many root letters are there in a noun and in a verb?
(3) Besides the root letters found in a word, what are the

other letters called?
(4) With regards to the root letters of words, how many types of words are there?
(5) What are words which only have root letters called and what are those words called which have extra letters.
(6) Which of the following words are (مجرد) and which are (مزيد فيه):

رَجُلٌ ، رَجُلاَنِ ، تَكْبِيْرٌ ، كَبَّرَ ، ذَهَبَ ، يَذْهَبُ ، ذَاهِبٌ

(7) How is the scale of a word determined? In other words, how do you use the root letters (فعل) to determine which letter is a root letter and which one is extra?
(8) What is the benefit of knowing the scales of words?
(9) What are the well-known scales of the broken plural?
(10) Which scales of the plural are (غير منصرف)?
(11) Make the plurals of (بَحْرٌ), (إِمْرَأَةٌ), (سَنَةٌ), (أَخٌ), (عَبْدٌ), (فِنْجَانٌ) and (أَسِيْرٌ).

Lesson 10

The Cases of Nouns

1. The change in case of a noun due to the change in vowelling of the final consonant is called (اعراب) - declension.

Declension is of two types: one is (اعراب بِالْحَرَكَة) which is shown by fat<u>h</u>ah, <u>d</u>ammah and kasrah. The other is (اعراب بِالْحُرُوْف) which is shown by means of some (حُرُوْف) – letters - as will be explained later on.

2. When a noun is:

(1) the doer of the verb (فاعل), or the subject (مبتدا) or predicate (خبر), it is said to be (حالة الرفع) - in the nominative case. The examples of the subject and predicate have passed in Lesson no. 6.

(2) an object (مفعول) or it indicates the condition (حال) of the doer or the object, it is regarded to be in (حالة النصب) - the accusative case.

(3) (مضاف اليه) or it comes after a (حرف جر), it is

regarded to be (حالة الجرّ) - in the genitive case. The examples will be mentioned shortly.

The Signs of Declension of Different Nouns

3. If a noun is singular or a broken plural, in (حالة الرفع) the dammatain (ـٌـ)[39] will be read on it, in (حالة النصب) the fathatain (ـًـ) will be read on it and in (حالة الجرّ), the kasratain (ـٍـ) will be read on it.

[39] If the noun is indefinite, the dammatain will be read on the word. However, if the noun is definite, only one dammah will be read on it.

Examples:

Example no. 1

خَالِدٍ	إِلَى	مَكْتُوْبًا	زَيْدٌ	أَرْسَلَ
Zaid sent a letter to Khālid				
مجرور	حرف جر	مفعول	فاعل	فعل
حالة الجرّ		حالة النصب	حالة الرفع	

This is a (جُملة فعلية). All three nouns are singular.

Example no. 2

النِّسَاءِ	إِلَى	ثِيَابًا	الرِّجَالُ	أَرْسَلَ
The men sent clothing to the women.				
مجرور	حرف جر	مفعول	فاعل	فعل
حالة الجرّ		حالة النصب	حالة الرفع	

This is a (جُملة فعلية). All three nouns are broken plurals.

Example no. 3

حَامِدٍ	فَرَسِ	عَلَى	رَاكِبًا	زَيْدٌ	جَاءَ
Zaid came riding on Hāmid's horse.					
مضاف اليه	مضاف	حرف جر	حال	فاعل	فعل
مجرور					
حالة الجرّ			حالة النصب	حالة الرفع	

This is a (جُملة فعلية). The word (رَاكِبًا) indicates the condition of the doer. Therefore it is (منصوب).

Note 1: The adjective will be in the same case as the preceding noun. If the noun is (مرفوع), the adjective will also be (مرفوع). If it is (منصوب), the adjective will also be the same and if it is (مجرور), the adjective will follow suit.

Example:

(أَرْسَلَ رَجُلٌ عَالِمٌ مَكْتُوْبًا طَوِيْلاً إِلَى مَلِكٍ عَادِلٍ)

A learned man sent a long letter to a just king.

The words, (عَالِمٌ), (طَوِيْلاً) and (عَادِلٍ) are adjectives and the case of each one follows its preceding noun, namely (رَجُلٌ), (مَكْتُوْبًا) and (عَادِلٍ) respectively.

4. If a noun is dual (تـــثنية), the suffix (ـــَ انِ) will be appended in (حالة الرفع) - the nominative case and (ـــَ يْنِ) in (حالة النصب والجرّ) - the accusative and genitive cases, e.g.

(كَتَبَ الرَّجُلاَنِ مَكْتُوْبَيْنِ إِلَى الْمَرْأَتَيْنِ)

The two men wrote two letters to the two women.

The (اعراب) of (إِثْنَانِ) and (إِثْنَتَانِ) meaning 'two' is the same as the dual form.

The words (كِلاَ) and (كِلْتَا) meaning 'both' will be read (كِلَيْ)

and (كِلْتَيْ) in (حالة النصب والجرّ) - the accusative and genitive cases, e.g.

(جَاءَ رَجُلاَن كِلاَهُمَا) – Both men came.
(رَأَيْتُ رَجُلَيْنِ كِلَيْهِمَا) – I saw both men.
(أَرْسَلْتُ إِلَى رَجُلَيْنِ كِلَيْهِمَا) – I sent to both men.

The words (كِلاَ) and (كِلْتَا) are used with a pronoun (ضمير).

5. If a word is (الجمع المذكر السالم) – the sound masculine plural, the suffix (ـــُ وْنَ) will be appended in (حالة الرفع) and (ـــِ يْنَ) in (حالة النصب والجرّ), e.g.
(أَرْسَلَ الْمُسْلِمُوْنَ الْمُجَاهِدِيْنَ إِلَى الظَّالِمِيْنَ)

The Muslims despatched the mujāhidīn to the oppressors.

The tens from (عِشْرُوْنَ) – 20 – till (تِسْعُوْنَ) – 90 - have the same (اعراب). The form will be (عِشْرُوْنَ) in (حالة الرفع) and (عِشْرِيْنَ) in (حالة النصب والجرّ).

The word (أُولُوْ – people of) in (حالة الرفع) and (أُولِيْ) in (حالة النصب والجرّ) is like (الجمع المذكر السالم) - the sound masculine plural.

Examples:
(هُمْ أُولُو الْأَلْبَابِ) - They are people of intelligence.

(رَأَيْتُ أُولِي الْأَلْبَابِ عِنْدَ أُولِي الْأَلْبَابِ) - I saw the people of intelligence by the people of intelligence.

Note 2: The (اعراب) of the dual and sound masculine plural is by means of letters (حروف). Therefore the nūn of both these forms is called (نون اعرابية). See 5.4.

6. The sound feminine plural (الجمع المؤنث السالم) will be read with (ـٌ) in (حالة الرفع) and with (ـٍ)[40] in (حالة النصب والجرّ). See 5.2. Example:

(طَرَدَ الْمُسْلِمَاتُ الْفَاسِقَاتِ إِلَى الْبَادِيَاتِ) - The Muslim women

[40] If the word has (اَلْ), only one dammah or kasrah will be read as is apparent from the example.

expelled the transgressing women to the deserts.

7. You have learnt that when (اَلْ) is prefixed to a word, the tanwīn is deleted. See 2.3. Now remember that some words do not accept the tanwīn from their inception.
Examples: (مَكَّةُ), (مِصْرُ), (أَحْمَدُ), (عُثْمَانُ), (زَيْنَبُ), (طَلْحَةُ), (حَمْرَاءُ), (مَسَاجِدُ).

Such nouns are called (اسم غير منصرف). In (حالة الرفع), they are pronounced with a (ـُـ) and in (حالة النصب والجرّ) with a (ـَـ), e.g.

(رَأَي عُثْمَانُ زَيْنَبَ فِيْ مَكَّةَ) - Úthmān saw Zaynab in Makkah.

However, when an (اسم غير منصرف) has (اَلْ) prefixed to it, or it is (مضاف), then a kasrah will be rendered to it in (حالة الجرّ).
Examples: (فِي الْمَسَاجِدِ), (فِيْ مَسَاجِدِ الْمُسْلِمِيْنَ).

Note 3: Words which accept tanwīn are called (منصرف). These nouns will be discussed in detail in Lesson 57.
8. No (اعراب) can be read on words like (مُوْسٰى) and (عِيْسٰى).

They will hence be read as they are in all three cases (حالة الرفع و النصب والجرّ). Such nouns are called (اسم مَقْصُوْر).
Examples:
(جَاءَ مُوْسٰى), (رَأَيْتُ مُوْسٰى), (هُوَ غُلاَمُ مُوْسٰى).

9. Words with a yā sākin (يْ) at the end like (اَلْقَاضِيْ), (اَلْعَالِيْ), (اَلْجَارِيْ) and (اَلْمَاضِيْ) are free of external (اعراب) in (حالة الرفع والجرّ) while in (حالة النصب), a (نصب) will be rendered to them.
Examples:

Sentence	Meaning	Case
جَاءَ اَلْقَاضِيْ	The judge came	حالة الرفع
جَاءَ غُلاَمُ الْقَاضِيْ	The slave of the judge came.	حالة الجرّ
رَأَيْتُ الْقَاضِيَ	I saw the judge.	حالة النصب

If these words do not have (أَلْ), they will be read as (قَاضٍ),

(عَالٍ), etc. in (حالة الرفع والجرّ) and (قَاضِيًا), (عَالِيًا) etc. in (حالة النصب).

Their sound plurals (الجمع السالم) are: (قَاضُوْنَ), (عَالُوْنَ) etc. in (حالة الرفع) and (قَاضِيْنَ), (عَالِيْنَ) etc. in (حالة النصب والجرّ).

Their dual forms are like normal words, namely, (قَاضِيَانِ), (عَالِيَانِ) etc. in (حالة الرفع) and (قَاضِيَيْنِ), (عَالِيَيْنِ) etc. in (حالة النصب والجرّ).

Nouns that can be declined by the changing of the final vowels or letters are called (اَلْمُعرَب) and words whose final vowels are static are called (اَلْمَبْنِي)[41]. There are few nouns that are (اَلْمَبْنِي). The (اسماء الإشارة) indicative pronouns, (الاسماء الموصولة) relative pronouns, (اسماء الاستفهام) interrogative pronouns, etc. are all (اَلْمَبْنِي). They will be discussed later in Lesson 57.

[41] Because it is incorrect to say (مَبْنِي), the term (اَلْمَبْنِي) has been used. If one deletes the (اَلْ), the word becomes (مَبْنٍ).

Note 4: The (الضمائر المرفوعة المنفصلة) nominative detached pronouns were listed in Lesson 6. The remaining pronouns will be discussed in Lessons 11 and 15 and in detail in Lesson 41.

Vocabulary List No. 8

Word	Meaning
بَوَّابٌ	doorkeeper
ثَمَرٌ ، أَثْمَارٌ	fruit
جَبَلٌ	mountain
جَمَلٌ	camel
حَدِيْقَةُ الْحَيَوَانَات	zoo (lit. garden of animals)
دِيْوَانٌ ، دَوَاوِيْنُ	government office
دُكَّانٌ ، دَكَاكِيْنُ	shop
رَاكِبًا	mounted
سُوْقٌ ، أَسْوَاقٌ	market, shopping mall
سَيَّارَةٌ ، سَيَّارَاتٌ	car, vehicle
سَيِّدٌ	leader, master

سَيِّدَةٌ	queen, noble woman, wife
فَاصِلَةٌ	distance
فَارِهٌ	agile, swift
كُمَّثْرٰى	guava
رُمَّانٌ	pomegranate
أَسَدٌ ، أُسُوْدٌ	lion
مُزَيَّنٌ	beautified
مُصَلًّى	place of salāh, ídgāh
نَاقَةٌ ، نُوْقٌ ، نَاقَاتٌ	she camel
نُزْهَةٌ	walk, stroll
مَيْدَانٌ	field
عِبْرَةٌ	admonition, lesson

Exercise No. 9

(A) Translate into English

Only those verbs which were used in the examples of the previous lessons have been used in this exercise. Verbs will be discussed in Lesson 14.

(1) اَلتِّلْمِيْذُ حَاضِرٌ (2) اَلتَّلاَمِذَةُ حَاضِرُوْنَ (3) اَلْبَوَّابُ قَائِمٌ عِنْدَ الْبَابِ وَالْكَلْبُ جَالِسٌ (4) ضَرَبَ الْوَلَدُ كَلْبًا بِالْحَجَرِ (5) جَاءَ مَحْمُوْدٌ مِنَ الْمَدْرَسَةِ وَذَهَبَ إِلَى الْمَسْجِدِ لِلصَّلاَةِ (6) رَأَى حَامِدٌ أَسَدًا فِيْ حَدِيْقَةِ الْحَيَوَانَاتِ (7) أَكَلَ يَحْيٰى كُمَّثْرٰى وَخَالِدٌ رُمَّانًا (8) جَاءَ أَحْمَدُ وَذَهَبَ مُحَمَّدٌ ضَاحِكَيْنِ (9) ذَهَبَ النِّسَاءُ إِلَى دِهْلِيْ رَاكِبَاتٍ فِي السَّيَّارَةِ (10) رَأَيْتُ الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ ذَاهِبِيْنَ إِلَى الْمُصَلَّى لِصَلَاةِ الْعِيْدِ (11) يَذْهَبُ الْبَنُوْنَ وَالْبَنَاتُ إِلَى الْبُسْتَانِ بَعْدَ الْعَصْرِ لَلنُّزْهَةِ (12) فِي الْبَغْدَادِ نَهْرٌ جَارٍ مَعْرُوْفٌ بِالدِّجْلَةِ (13) فَاطِمَةُ سَيِّدَةُ النِّسَاءِ فِي الْجَنَّةِ (14) جَاءَ قَاضٍ عَادِلٌ رَاكِبًا عَلَى الْفَرَسِ (15) رَأَيْتُ قَاضِيَيْنِ عَادِلَيْنِ جَالِسَيْنِ فِي الدِّيْوَانِ (16) هَلْ هُمْ قَاضُوْنَ ظَالِمُوْنَ ؟ (17) لاَ بَلْ هُمْ قَاضُوْنَ عَادِلُوْنَ (18) فِي الْهِنْدِ جَبَلٌ عَالٍ مَعْرُوْفٌ بِهِمَالِيَهْ (19) ذَهَبَ كِلاَ الْوَلَدَيْنِ وَكِلْتَا الْبِنْتَيْنِ إِلَى الْمَدْرَسَةِ الْعَالِيَةِ (20) رَأَيْتُ خَلِيْلاً وَسَعِيْدًا كِلَيْهِمَا لاَعِبَيْنِ فِي الْمَيْدَانِ (21) إِنَّ فِيْ ذَلَكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ

(B) Fill in the blanks where a verb, (فاعل), (مبتدا), (خبر), (حرف جر) or (مجرور) are missing with suitable words that you have learnt.

(1) أَلْأَسَاتِذَةُ ______ والتَّلاَمِذَةُ ___________

(2) _____ جَالِسَةٌ عَلَى ____________

(3) جَاءَ ________ رَاكِبًا عَلَى ________

(4) رَأَى _____ _____حَارِسًا جَالِسًا _____الْبَابِ

(5) _____أَنْهَارًا ________فِي الْهِنْدِ

(6) فِي الْهِنْدِ _____ جَارِيَةٌ

(7) هَلْ ذَهَبَ _____إِلَى _________ ؟

(8) __________أَسَدًا وَ فِيْلاً فِيْ ______

(9) _____عَلِيٌّ _____عَلَى _____

(10) ____ _____وَ _____رَاكِبَيْنِ _____ _____

(11) يَذْهَبُ_______ إِلَى _____ _____الظُّهْرِ

(12) _____عُثْمَانَ _____مَكَّةَ ____أَمَامَ الْكَعْبَةِ

(C) Translate into Arabic:

(1) a tall mountain
(2) the past two months
(3) The gardens of the cities are wide.
(4) There is a long distance between Makkah and Egypt.
(5) I saw two flowing rivers today.

(6) Ahmad's son's horses are agile.
(7) Úthmān came to Makkah on an agile camel.
(8) The two doorkeepers are standing by the door of the leader.
(9) The shops of the markets of the cities are much beautified.
(10) A just judge is in the governmental office.

Lesson 11

The Genitive of Possession

(اَلْإِضَافَةُ)[42]

1. When the (تـثنية) dual and (الجمع المذكر السالم) sound masculine plural forms are (مضاف), their (نون اعرابية) at the end is deleted.

Examples:

→

حالة الرفع	حالة النصب	حالة الجر
هُمَا بَيْتَا رَجُلٍ	رَأَيْتُ بَيْتَيْ رَجُلٍ	أَبْوَابُ بَيْتَيْ رَجُلٍ
They are the two houses of a man.	I saw the two houses of a man.	the doors of the two houses of a man.
originally was (بَيْتَانِ)	originally was (بَيْتَيْنِ)	originally was (بَيْتَيْنِ)

[42] This lesson is related to lesson no. 7.

حالة الجر	حالة النصب	حالة الرفع
بَيْتُ مُعَلِّمِي الْوَلَدِ	رَأَيْتُ مُعَلِّمِي الْوَلَدِ	هُمْ مُعَلِّمُو الْوَلَدِ
the house of the teachers of the boy..	I saw the teachers of the boy.	They are the teachers of the boy.
originally was (مُعَلِّمِيْنَ)	originally was (مُعَلِّمِيْنَ)	originally was (مُعَلِّمُوْنَ)

2. When the words (أَبٌ - father)[43], (أَخٌ - brother)[44] and (فَمٌ - mouth)[45] are related to any other word besides the pronoun of the singular first person (ضمير واحد متكلم), their forms[46] will be as follows:

[43] The dual of (أَبٌ) is (أَبَوَانِ), (أَبَوَيْنِ) and the plural is (آبَاءٌ).

[44] The dual of (أَخٌ) is (أَخَوَانِ), (أَخَوَيْنِ) and the plural is (إِخْوَانٌ).

[45] The dual of (فَمٌ) is (فَمَانِ), (فَمَيْنِ) and the plural is (أَفْوَاهٌ).

[46] Besides these three words, there are another three words which follow the same pattern. They are (حَمٌ), (هَنٌ) and (ذُوْ). These six words are known as (أسمَاء ستة مكبرة).

حالة الرفع	حالة النصب	حالة الجر
أَبُوْ	أَبَا	أَبِيْ
أَخُوْ	أَخَا	أَخِيْ
فُوْ	فَا	فِيْ

Note 1: The word (ذُوْ) meaning person, owner, etc. has the same three forms. However, it is only related to a visible noun (اسم ظاهر) and not to a pronoun.

Examples:

حالة الرفع	حالة النصب	حالة الجر
ذُوْ مَالٍ	ذَا مَالٍ	ذِيْ مَالٍ

The feminine form of (ذُوْ) is (ذَاتٌ).

The dual of (ذُوْ) is (ذَوَانِ), (ذَوَيْنِ) and the plural is (ذَوُوْنَ).

The dual of (ذَاتٌ) is (ذَوَاتَانِ), (ذَوَاتَيْنِ) and the plural is (ذَوَاتٌ). The (اعراب) of these words is like other general nouns.

Examples:

(ذَوَا مَالٍ) – two people of wealth,

(ذَوُوْ مَالٍ) – many people of wealth,

(ذَاتُ جَمَالٍ) – one of beauty,

(ذَوَاتَا جَمَالٍ) – two women of beauty,

(ذَوَاتُ جَمَالٍ) – women of beauty.

Note 2: When the words (أَبٌ), (أَخٌ) and (فَمٌ) are related to the singular first person pronoun (ضمير واحد متكلم), they will be read as follows in all three cases: (أَبِيْ) – my father, (أَخِيْ) – my brother, (فَمِيْ) – my mouth.

3. If you intend to relate two or more words to one word, the first word will be mentioned as normally before the (مضاف اليه), but the second one will be mentioned after the (مضاف اليه) and a pronoun referring to the (مضاف اليه) must be appended to it, e.g. (بَيْتُ الْوَزِيْرِ وَبُسْتَانُهُ) – the minister's house and his garden, (بُيُوْتُ الْأُمَرَاءِ وَبَسَاتِيْنُهُمْ) – the ministers' houses and their gardens.

4. When nouns are related to pronouns, these are the forms they will assume:

Attached Pronouns in the Genitive Case

(الضمائر المتصلة المجرورة)

Third Person (غَائِب)		
Masculine	كِتَابُهُ	singular
	كِتَابُهُمَا	dual
	كِتَابُهُمْ	plural
Feminine	كِتَابُهَا	singular
	كِتَابُهُمَا	dual
	كِتَابُهُنَّ	plural

Second Person (حَاضِر)		
Masculine	كِتَابُكَ	singular
	كِتَابُكُمَا	dual
	كِتَابُكُمْ	plural
Feminine	كِتَابُكِ	singular
	كِتَابُكُمَا	dual
	كِتَابُكُنَّ	plural

First Person (مُتَكَلِّم)	
كِتَابِيْ	singular
كِتَابُنَا	dual, plural

After alif, the (ي مُتَكَلِّم) must be read with a fat<u>h</u>ah and the third person singular masculine pronoun must be read with a <u>d</u>ammah.

Examples: (عَصَايَ) – my staff, (عَصَاهُ) – his staff, (يَدَايَ) – my two hands.

A pronoun can also be attached to the (حروف جارّة). Such a pronoun is known as (الضمير المجرور المتصل بحرف) – the pronoun attached to a particle in the genitive case. The paradigm of these pronouns will be as follows:

Third Person (غَائِب)		
Masculine	لَهُ	singular
	لَهُمَا	dual
	لَهُمْ	plural
Feminine	لَهَا	singular
	لَهُمَا	dual
	لَهُنَّ	plural

Second Person (حَاضِر)		
Masculine	لَكَ	singular
	لَكُمَا	dual
	لَكُمْ	plural
Feminine	لَكِ	singular
	لَكُمَا	dual
	لَكُنَّ	plural

First Person (مُتَكَلِّم)	
لِيْ	singular
لَنَا	dual, plural

In the same way, one can attach the particle (بِ), (مِنْ), (عَلَى), (إِلَى), etc. and form a similar paradigm.

Hereunder follow examples of the particles (بِ), (مِنْ), (عَلَى) and (إِلَى) attached to the pronouns:

بِهِ	مِنْهُ	عَلَيْهِ	إِلَيْهِ
بِهِمَا	مِنْهُمَا	عَلَيْهِمَا	إِلَيْهِمَا
بِهِمْ	مِنْهُمْ	عَلَيْهِمْ	إِلَيْهِمْ
بِهَا	مِنْهَا	عَلَيْهَا	إِلَيْهَا
بِهِمَا	مِنْهُمَا	عَلَيْهِمَا	إِلَيْهِمَا
بِهِنَّ	مِنْهُنَّ	عَلَيْهِنَّ	إِلَيْهِنَّ
بِكَ	مِنْكَ	عَلَيْكَ	إِلَيْكَ
بِكُمَا	مِنْكُمَا	عَلَيْكُمَا	إِلَيْكُمَا
بِكُمْ	مِنْكُمْ	عَلَيْكُمْ	إِلَيْكُمْ
بِكِ	مِنْكِ	عَلَيْكِ	إِلَيْكِ
بِكُمَا	مِنْكُمَا	عَلَيْكُمَا	إِلَيْكُمَا
بِكُنَّ	مِنْكُنَّ	عَلَيْكُنَّ	إِلَيْكُنَّ
بِيْ	مِنِّيْ	عَلَى	إِلَى
بِنَا	مِنَّا	عَلَيْنَا	إِلَيْنَا

Note 1: The particle (لِ) which is from the (حروف جارّة) is read (لَ) with a fat<u>h</u>ah when attached to the pronouns

except for the singular first person. The word (لِيْ) can be read as (لِيَ) as in the verse: (لَكُمْ دِيْنُكُمْ وَ لِيَ دِيْنِ).

When the word (مِنْ) is attached to the first person singular pronoun, it is read as (مِنِّيْ), while (إِلَى), (عَلَى) and (فِيْ) are read as (إِلَيَّ), (عَلَيَّ) and (فِيَّ) respectively.

If there is a word with the definite article (اَلْ) after (هُمْ) and (كُمْ), a dammah will be read on the (م) of both these words and attached to the (لْ), e.g. (لَهُمُ الْمَالُ وَ لَكُمُ الْمَالُ).

5. When the vocative particle (حَرْفُ النِّدَاءِ) is used before (مركب اضافي), the (مضاف) will be read with a fathah, e.g. (يَا سَيِّدَ النَّاسِ), (يَا عَبْدَ الرَّحْمَانِ).

Note 2: The (حَرْفُ النِّدَاءِ) - vocative particles are several of which (يَا) is the most commonly used one. The word to which the vocative particle is prefixed, is called (اَلْمُنَادٰى).

If the (اَلْمُنَادٰى) is singular and not (مضاف), a dammah will be read on the final letter, e.g. (يَا زَيْدُ) – O Zaid, (يَا رَجُلُ) – O man.

If the (اَلْمُنَادٰى) is (مضاف), a fathah will be read on the final letter of the (مضاف), e.g. (يَا سَيِّدَ النَّاسِ).

If the (اَلْمُنَادٰى) has (ال), the particle (أَيُّهَا) for masculine and (أَيَّتُهَا) for feminine should be attached to it, e.g.
(يَا أَيُّهَا الرَّجُلُ) – O man, (يَا أَيَّتُهَا الْاِبْنَةُ) – O girl.

Sometimes these two words enter (اَلْمُنَادٰى) without the particle (يَا), e.g. (أَيُّهَا الرَّجُلُ) – O man, (أَيَّتُهَا السَّيِّدَةُ) – O noble lady.

Vocabulary List No. 9

Word	Meaning
أَبُوْ بَكْرٍ	Bakr's father, name of a person
أَمَامَ	in front

إِنَّا ، إِنَّـــنَا	undoubtedly we
بَنُوْ هَاشِمٍ	the children of Hāshim, name of a tribe
خَتَنٌ	son-in-law
خَلْفٌ	behind
دِرْهَمٌ ، دَرَاهِمُ	dirham, silver coin
دِيْنَارٌ ، دَنَانِيْرُ	dīnār, gold coin
ذَهَبٌ	gold
رَاجِعٌ	returning
رَشِيْدٌ	rational
سَاعَةٌ	hour, time, Qiyāmah, watch
سِنٌّ ، أَسْنَانٌ	tooth
صِهْرٌ ، أَصْهَارٌ	in-laws
قَبِيْلَةٌ ، قَبَائِلُ	tribe
عِنْدَ	by
لِسَانٌ ، أَلْسِنَةٌ	tongue, language
مَحْيَا	life

مَمَاةٌ	death
نُسُكٌ	worship, sacrifice
وَسِخٌ	dirty

Exercise No. 10

(A) Take special note of the (اعراب) of each word in the following sentences:

(1) يَا وَلَدُ ! هَلْ اِسْمُكَ عَبْدُ الْكَرِيْمِ ؟ لاَ بَلْ اِسْمِيْ عَبْدُ اللهِ أَيَّتُهَا السَّيِّدَةُ .

(2) يَا عَبْدَ اللهِ هَلْ أَنْتَ مِنْ بَنِيْ هَاشِمٍ ؟ نَعَمْ يَا سَيِّدَتِيْ نَحْنُ بَنُوْ هَاشِمٍ .

(3) أَ هٰذَا كِتَابُكَ يَا عَبْدَ الرَّحْمَانِ ؟ نَعَمْ هٰذَا كِتَابِيْ أَيُّهَا الْأُسْتَاذُ .

(4) هَلْ هٰذَا بَيْتُ رُفَقَائِكَ ؟ لاَ لَيْسَ هٰذَا بَيْتُهُمْ بَلْ بَيْتُنَا .

(5) أَ لَيْسَ هٰذَا كِتَابُ أَخِيْكَ ؟ بَلَى هُوَ كِتَابُ أَخِيْ

(6) هَلْ لَكَ أَخٌ يَا خَلِيْلُ ؟ نَعَمْ يَا أُسْتَاذِيْ لِيْ أَخَوَانِ .

(7) هَلْ هِيَ أُخْتُكَ الصَّغِيْرَةُ ؟ نَعَمْ هِيَ أُخْتِيْ الصَّغِيْرَةُ .

(8) أَ هٰذَا أَخُوْ مُحَمَّدٍ ؟ لاَ هُوَ أَخُوْ عَبْدِ الرَّحْمَانِ.

(9) أَ رَأَيْتَ أَخَا مُحَمَّدٍ ؟ نَعَمْ أَخُوْ مُحَمَّدٍ لِيْ رَفِيْقٌ فِي الْمَدْرَسَةِ .

(10) هَلْ هٰذَا كِتَابُ أَخِيْ مُحَمَّدٍ ؟ نَعَمْ هُوَ كِتَابُ أَخِيْهِ .

(11) هَلْ رَأَيْتَ بِنْتَيْ خَالِدٍ ؟ نَعَمْ بِنْتَاهُ ذَوَاتَا عِلْمٍ وَجَمَالٍ .

(12) هَلْ يَدَاكَ نَظِيْفَتَانِ ؟ نَعَمْ يَدَايَ نَظِيْفَتَانِ .

(13) هَلْ ثِيَابُ مُعَلِّمِيْكُمْ نَفِيْسَةٌ ؟ نَعَمْ ثِيَابُهُمْ نَفِيْسَةٌ .

(14) هَلْ عِنْدَكَ سَاعَةُ فِضَّةٍ ؟ نَعَمْ وَ عِنْدَ أُمِّيْ سَاعَةٌ مِنَ الذَّهَبِ .

(15) هَلْ عَلَيْكَ لَهُ[47] دَرَاهِمُ ؟ نَعَمْ عَلَى لَهُ دَرَاهِمُ وَلِيْ عَلَيْهِ دَنَانِيْرُ.

(16) هَلْ ذَهَبَ ابْنُ الْمَلِكِ وَبِنْتُهُ إِلَى شَمْلَةَ ؟ لاَ بَلْ هُمَا ذَاهِبَانِ إِلَى حَيْدَرَآبَاد .

(17) سَيِّدُ الْقَوْمِ خَادِمُهُمْ .

(18) فِيْ فِيْنَا (أَوْ فِيْ فَمِنَا) لِسَانٌ وَ أَسْنَانٌ .

(19) لِسَانُكُمْ عَرَبِيٌّ وَ لِسَانُنَا هِنْدِيٌّ .

(20) ابْنُ أَبِيْ بَكْرِنِ الْكَبِيْرُ عَبْدُ اللهِ .

(21) أَبُوْ بَكْرٍ وَ عُمَرُ هُمَا صِهْرَا رَسُوْلِ اللهِ صَلَّي اللهُ عَلَيْهِ وَسَلَّمَ وَ عُثْمَانُ وَعَلِيٌّ خَتَنَاهُ .

(22) بِنْتَا أَبِي الْحَسَنِ وَابْنَاهُ صَالِحُوْنَ .

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47 The phrase, (عَلَيْكَ لَهُ) means "You owe him," while (عَلَيَّ لَهُ) means "I owe him."

(23) مُعَلِّمُوْ مَدْرَسَةِ الْمُسْلِمِيْنَ رِجَالٌ مِنَ الْعُلَمَاءِ الْكِبَارِ .

(24) لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ .

(25) أَلَيْسَ مِنْكُمْ بِرَجُلٍ رَشِيْدٍ ؟

(26) وَ رَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ .

(27) إِنَّ صَلَاتِيْ وَ نُسُكِيْ وَ مَحْيَايَ وَمَمَاتِيْ لِلّهِ رَبِّ الْعَالَمِيْنَ .

(B) Insert the correct (اعراب) in the following sentences and indicate the reason for doing so:

(1) هما غلامان صالحان .

(2) هما غلاما زيد .

(3) هم معلمون .

(4) هم معلمو المدرسة .

(5) يدا بنت الحسن نظيفتان و رجلاها وسختان .

(6) إنّ النساء الصالحات معلمات في مدرسة البنات .

(7) هذا فرس غلام ابن الوزير .

(8) ولد المرأة العاقلة قائم .

(9) ابن المرأة العاقل جالس أمام المعلّم .

(10) بنت الرجل الصالحة جميلة .

(11) أرأيت الأسد الكبير في حديقة الحيوانات ؟

(12) هل هو قاض عادل ؟

(13) أرأيت القاضي العادل ؟

(14) هل ذهب القاضي العادل راكبا علي الناقة ؟

(15) ضرب أبو خالد أبا حامد .

(16) عثمان رأي زينب عند فاطمة .

(17) يا عبد الكريم هل رأيت معلمي مدرستنا ؟

(C) Translate the following sentences into Arabic:

(1) Is your name Àbdur Rahmān? Yes, my name is Àbdur Rahmān.
(2) O Àbdur Rahmān, is this your book? No, it is Àbdullāh's book.
(3) Do you have a golden watch (watch of gold)? No, I have a silver watch.
(4) Is that your big brother? Yes, he is my big brother.
(5) Is this the house of the minister's son? No, it is the king's son's house.
(6) Are the two hands of your small brother clean? Yes, but his two feet are dirty.
(7) Have you seen Hāmid's brother? Yes, Hāmid's

brother is a good boy.

(8) Have you seen Maḫmūd's two sisters? Yes, his two sisters are sitting by my mother.

(9) Are your teachers sitting in the madrasah? Yes, our teachers are sitting in the madrasah.

Test No. 5

(1) What is (اعراب)?

(2) How many cases does a noun have?

(3) How many types of (اعراب) are there?

(4) When will a noun be regarded to be in (حالة الرفع), (حالة النصب) and (حالة الجر)?

(5) What is the (اعراب) of the dual form?

(6) What is the (اعراب) of the sound masculine and feminine plurals?

(7) What is the (اعراب) of (اسم غير منصرف)?

(8) How will words like (القاضي) etc. be read in all three cases?

(9) If the definite article is removed from words like (القاضي) etc. how will they be read in all three cases.

(10) Form the dual and plural of (العالي).

(11) What is (الاسم المبني) and describe some types of it.

(12) What changes take place in (تـــثنية) and (جمع مذكر سالم) when they are (مضاف)?

(13) How will the words (أَبٌ), (أَخٌ) and (فَمٌ) be read in all three cases when they are related, that is, they are (مضاف) to a word other than the singular first person pronoun (ضمير واحد متكلم)? And if they are related to the singular first person pronoun (ضمير واحد متكلم), how will they be read?

(14) If you want to describe the (مضاف), will the adjective be adjacent to the (مضاف) or will it be at a distance from it?

(15) What is the (اعراب) of (ذُوْ) and the (اعراب) of its dual and plural form?

(16) How do you make two nouns (مضاف) towards one word?

(17) What is the (اعراب) of the (مضاف) when a vocative particle (حرف النداء) is inserted before it?

(18) When pronouns are (مضاف اليه), what are they called?

(19) Add a pronoun to the word (عَلَى) and form its paradigm.

Lesson 12

Indicative Pronouns

(أَسْمَاءُ الْإِشَارَةِ)

1. Words which are used to point out to something are called (أَسْمَاءُ الْإِشَارَةِ). They are of two types:

(a) words that indicate something nearby. The following forms are the most commonly used ones:

Gender	Singular	Dual	Plural	Case
Masc.	هٰذَا	هٰذَانِ	هٰؤُلَاءِ	رفع
Masc.	هٰذَا	هٰذَيْنِ	هٰؤُلَاءِ	نصب و جرّ
Fem.	هٰذِهِ	هٰاتَانِ	هٰؤُلَاءِ	رفع
Fem.	هٰذِهِ	هٰاتَيْنِ	هٰؤُلَاءِ	نصب و جرّ

(b) words that indicate something at a distance. The more commonly used forms are the following:

Gender	Singular	Dual	Plural	Case
Masc.	ذَاكَ أَو ذٰلِكَ	ذَانِكَ	أُولاَئِكَ[48]	رفع
Masc.	ذَاكَ	ذَيْنِكَ	أُولاَئِكَ	نصب و جرّ
Fem.	تَاكَ أَو تِلْكَ	تَانِكَ	أُولاَئِكَ	رفع
Fem.	تِلْكَ	تَيْنِكَ	أُولاَئِكَ	نصب و جرّ

Note 1: The original Indicative Pronouns are (ذَا), (ذَانِ) etc. without the (هَا) but these are seldom used.

Note 2: The words (كَذَالِكَ - similarly) – and (هٰكَذَا – in this way) – are very often used.

Note 3: The (كَ) appended to the end of (اسم اشارة بعيد) is sometimes changed like the (ضمير مخاطب مجرور)[49] according to the second person. It has no effect on the meaning. This change occurs more often in (ذٰلِكَ).

(ذٰلِكَ ذٰلِكُمَا ذٰلِكُمْ ذٰلِكِ ذٰلِكُمَا ذٰلِكُنَّ)

[48] Note that the (و) is not pronounced.

[49] The second person pronoun in the genitive case.

The meaning of all these words is the same.

Example: (ذٰلِكُمَا رَبُّكُمَا) – That is the Lord of you two.

(ذٰلِكُمُ اللهُ رَبُّكُمْ) – That Allāh is your Lord.

Note 4: Besides the dual form, all the remaining (أَسْمَاءُ الْإِشَارَةِ) are (اَلْمَـــبْنِيْ) - indeclinable.

2. The object pointed to is called the (مُشَارٌ إِلَيْهِ). The (اسم الإشارة) together with the (مُشَارٌ إِلَيْهِ) form part of a sentence, namely the subject, doer or object, just as in (مركب توصيفي) and (مركب إضافي).

3. The (مُشَارٌ إِلَيْهِ) will always have (ال) or be (مضاف).

4. If the (مُشَارٌ إِلَيْهِ) has (ال) attached to it, the (اسم الإشارة) must be mentioned first, e.g. (هٰذَا الْكِتَابُ) – this book.

If it is (مضاف) towards another noun, the (اسم الإشارة) will

succeed the (مضاف اليه), e.g. (كِتَابُكُمْ هٰذَا) – this book of yours, (اِبْنُ الْمَلِكِ هٰذَا) – this son of the king.

In the above-mentioned phrases, if the (اسم الإشارة) is brought first, and it is said, (هٰذَا كِتَابُكُمْ), the meaning will be, 'This is your book.' In this case, the word (كِتَابُكُمْ) is no more the (مُشَارٌ إِلَيْهِ) but will become the predicate. It will now be a complete sentence.

5. If the (اسم الإشارة) occurs as the subject of a sentence without the (مُشَارٌ إِلَيْهِ), then:

(a) if the predicate has (ال), insert a pronoun (ضمير) between the (اسم الإشارة) and the (خبر). This pronoun will correspond in word-form to the (اسم الإشارة) as you learnt in Lesson 6.

Examples: (هٰذَا هُوَ الْكِتَابُ) – This is the book.

(أُولاَئِكَ هُمُ الْمُفْلِحُوْنَ) – Those people are the successful ones.

In these examples, the (مُشَارٌ إِلَيْهِ) is implied (مُقَدَّر). The actual sentences are (هٰذَا الشَّيْئُ هُوَ الْكِتَابُ) and (أُولاَئِكَ النَّاسُ هُمُ

(الْمُفْلِحُوْنَ).

(b) If the predicate does not have (ال), a pronoun will not be inserted, e.g. (هٰذَا كِتَابٌ) – this is a book. The (مُشَارٌ إِلَيْهِ) is implied in this example as well.

(c) If it is (مضاف), then too there is no need for a pronoun, e.g. (هٰذَا ابْنُ الْمَلِكِ) – This is the king's son.
(هٰذَا كِتَابُكُمْ) – This is your book.
However, if you want to create emphasis in your speech, insert a pronoun, e.g.
(هٰذَا هُوَ كِتَابُكُمْ) – This *is* your book.
(ذَاكَ هُوَ ابْنُ الْمَلِكِ) - That *is* the king's son.

Note 5: Understand well the difference between
(ابْنُ الْمَلِكِ هٰذَا) and (هٰذَا ابْنُ الْمَلِكِ).

Note 6: The words (هٰهُنَا), - here, (هُنَا) – here, and (هُنَاكَ) – there, are also indicative pronouns. There are no particular rules for their usage.

Vocabulary List No. 10

Word	Meaning
تِيْنٌ	fig
حُمْرَةٌ	redness
خَالٌ ، أَخْوَالٌ	maternal uncle
خَالَةٌ ، خَالَاتٌ	maternal aunt
رَيْبٌ	doubt
لَا رَيْبَ	no doubt
عَمٌّ ، أَعْمَامٌ	paternal uncle
عَمَّةٌ ، عَمَّاتٌ	paternal aunt
اَلْمُتَّقِيْ	pious
مَطْلُوْبٌ	aim
مَنْظَرٌ ، مَنَاظِرُ	scenery
هُدًى	guidance
وَجْهٌ ، وُجُوْهٌ	face
قَالَ	he said
قَالَتْ	she said

كَأَنَّ	as if, like
بُرْهَانٌ	proof
طَبِيْبٌ ، أَطِبَّاءُ	doctor

Exercise No. 11

(A) Translate the following sentences into English:

(1) هٰذَا هُوَ مَطْلُوْبِيْ
(2) هٰذِهِ إِمْرَأَةٌ حَسَنَةٌ
(3) هٰذَانِ الرَّجُلاَنِ أَخَوَانِ
(4) هٰؤُلاَءِ الْأَشْخَاصُ إِخْوَانٌ
(5) كِتَابُ هٰذَا الْوَلَدِ نَظِيْفٌ وَ كَذٰلِكَ وَجْهُهُ
(6) كِتَابُ الْوَلَدِ هٰذَا وَسِخٌ
(7) اِسْمُ هٰذِهِ الْبِنْتِ زَيْنَبُ
(8) تِلْكَ الْمَنَاظِرُ حَسَنَةٌ
(9) هَاتَانِ الْيَدَانِ نَظِيْفَتَانِ
(10) أَ هٰذَا أَخُوْكَ أَمْ ذَاكَ
(11) ذَاكَ عَمِّيْ وَ هٰذَا ابْنُ عَمِّيْ

(12) هٰذَا الرَّجُلُ خَالِيْ وَ تِلْكَ الْمَرْأَةُ خَالَتِيْ وَ هٰذِهِ عَمَّتِيْ
(13) وَجْهُ هٰذِهِ الْإِبْنَةِ لَيْسَ بِقَبِيْحٍ
(14) أُخْتَايَ تَانِكَ قَائِمَتَانِ أَمَامَ الْمُعَلِّمَةِ
(15) هٰذِهِ الْكُمَّثْرٰي حُلْوَةٌ جِدًّا وَ كَذٰلِكَ هٰذَا التِّيْنُ
(16) تِلْكَ الْبُيُوْتُ لِذَيْنِكَ الرَّجُلَيْنِ
(17) فِيْ يَدَيْكَ هَاتَيْنِ حُمْرَةٌ
(18) ذَالِكَ الْكِتَابُ لاَ رَيْبَ فِيْهِ
(19) أُولاَئِكَ عَلَى هُدًي مِنْ رَبِّهِمْ وَ أُولاَئِكَ هُمُ الْمُفْلِحُوْنَ
(20) قِيْلَ أَهٰكَذَا عَرْشُكِ
(21) قَالَتْ كَأَنَّهُ هُوَ
(22) إِنَّا هٰهُنَا قَاعِدُوْنَ
(23) فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ
(24) قَالَ كَذَالِكَ قَالَ رَبُّكَ

(B) Translate the following sentences into Arabic:

(1) This doctor is learned.
(2) This friend of mine is wealthy.
(3) Those friends are wealthy.
(4) This son of the king is generous.

(5) These two are brothers.
(6) That she-camel is beautiful.
(7) This handsome boy is pious.
(8) O Àbdullāh, is this your son?
(9) Those boys are standing in front of their father.
(10) This is a good man and those two are transgressors.
(11) That girl is pious and so is her mother.

Test No. 6

(1) What are the commonly used forms of the indicative pronouns?
(2) Which of the indicative pronouns are declinable (معرب)?
(3) What is the object that is pointed to called?
(4) How is the (مُشَارٌ إِلَيْهِ) always used?
(5) Where should the (اسم الإشارة) be placed when the (مُشَارٌ إِلَيْهِ) has (ال)?
(6) When the (اسم الإشارة) is used without the (مُشَارٌ إِلَيْهِ) in a sentence, what are the ways in which it is used?
(7) What is the difference in meaning and analysis between (كِتَابُكُمْ هٰذَا) and (هٰذَا كِتَابُكُمْ)?
(8) Is there any difference in meaning in the following words: (ذٰلِكَ ذٰلِكُمَا ذٰلِكُمْ ذٰلِك ذٰلِكُمَا ذٰلِكُنَّ)
(9) When does the (ك) of (ذٰلِكَ) or (تِلْكَ) change in the above-mentioned manner. Explain with examples.

Lesson 13

Interrogative Pronouns

(أسماء الاستفهام)

1. Some of the interrogative pronouns are:

Word	Meaning
مَنْ	who
مَا	what
مَاذَا	what
أَيْشَ	what
أَيٌّ	which (m)
أَيَّةٌ	which (f)
كَمْ	how much, how many
كَيْفَ	how
أَيْنَ	where
مَتٰى	when
لِمَا	why

لِمَاذَا	why
أَنَّى	from where, how

Note 1: Besides (أَيٌّ) and (أَيَّةٌ), all the interrogative pronouns are (اَلْمَــبْنِيْ). See 10.9.

Note 2: You have read in Lesson 6 Note 4 that the particles (هَلْ) and (أَ) create the interrogative meaning in the sentence. They are both particles (حروف) of interrogation. That is, they cannot form the subject or doer of a sentence. On the other hand, the interrogative pronouns can become the subject or doer or object of a sentence.

2. The (أسماء الاستفهام) - interrogative pronouns – are used at the beginning of sentences, e.g.
(مَنْ أَبُوْكَ ؟) – Who is your father?

However, when they are (مضاف اليه), they will follow the (مضاف) according to the normal rule, e.g. (كِتَابُ مَنْ) – whose book.

The particle (لِ) can be inserted before the (أسماء الاستفهام) and

brought at the beginning of a sentence, e.g. (لِمَنِ الْكِتَابُ) – Whose book is it? (Literally: For whom is this book?)
(لِمَنِ الْمُلْكُ الْيَوْمَ) – Whose kingdom is it today?

3. The (حروف جارة)[50] can be attached to the beginning of the (أسماء الاستفهام).

Examples:

Word	Meaning
لِمَنْ	whose
لِمَا	why
بِكَمْ	how much
إِلَى أَيْنَ	till where
مِنْ أَيْنَ	from where
إِلَى مَتٰى	till when
مِمَّا (مِنْ مَا)	from what
مِمَّنْ (مِنْ مَنْ)	from whom
عَمَّا (عَنْ مَا)	from what, regarding what

[50] See Vocabulary List No. 6.

فِيْمَا	in what

4. Sometimes the word (مَا) is joined to the (حروف جارة) without the alif. Therefore (لِمَا) becomes (لِمَ), (عَمَّا) becomes (عَمَّ) and (فِيْمَا) becomes (فِيْمَ).

5. The words (أَيٌّ) and (أَيَّةٌ) are (مضاف) to the succeeding words, e.g. (أَيٌّ رَجُلٍ) – which man, (أَيُّ الرِّجَالِ) – which of the men, (أَيَّةُ امْرَأَةٍ) - which woman, (أَيَّةُ النِّسَاءِ) which of the women. If the word after (أَيٌّ) is indefinite, it will be singular and if it is definite, it will be plural.

6. The word succeeding (كَمْ) is (منصوب) - in the accusative case and it is singular, e.g. (كَمْ دِرْهَمًا عِنْدَكَ) – How many dirhams do you have?

(كَمْ سَنَةً عُمْرُكَ) – What is your age? (Literally: How many years is your age?")

7. Sometimes the word (كَمْ) is not used for interrogation but for providing information. It is called (كم خَبَرِيَّة). Its meaning in that case will be 'several' or 'many'.

The noun succeeding (كم خبرية) is (مجرور). Sometimes it is singular and sometimes plural, e.g. (كَمْ عَبْدٍ أَعْتَقْتُ) or (كَمْ عَبِيْدٍ أَعْتَقْتُ) – I have freed many slaves.

The particle (مِنْ) is sometimes used after (كم استفهامية) and often after (كم خبرية).

Examples: (كَمْ مِنْ رُبِيَّةٍ عِنْدَكَ) – How many rupees do you have?

(كَمْ مِنْ دِيْنَارٍ أَوْ دَنَانِيْرَ صَرَفْتُهَا عَلَى الْفُقَرَاءِ) – I spent many gold coins on the poor.

Vocabulary List No. 11

Word	Meaning
أَمْرٌ	matter, command
بَيْنَ	between
حِبْرٌ	ink
خَمْسَةٌ	five
رُبِيَّةٌ	rupee

سَمِيْنٌ ، سِمَنٌ	fat
ضَرُوْرِيٌّ	necessary
عَافِيَةٌ	comfort
عَصًا	stick
قَلَمُ الْحِبْرِ	fountain pen
قَلَمُ الرَّصَاصِ	pencil
دَوَاةٌ	ink bottle
قَهَّارٌ	powerful
وَاحِدٌ	one
يَمِيْنٌ	right, right-hand side
يَسَارٌ	left, left-hand side
فَارِهَةٌ	agile, lively

Exercise No. 12

(A) Translate into English:

(1) مَا هٰذَا ؟	هٰذَا قَلَمُ الرَّصَاصِ

(2) وَمَا ذَاكَ ؟	ذَاكَ قَلَمُ الْحِبْرِ
(3) مَا هَذِهِ ؟	هَذِهِ دَوَاةٌ
(4) وَ مَاذَا فِي الدَّوَاةِ ؟	فِي الدَّوَاةِ حِبْرٌ
(5) مَنْ هٰذَانِ الرَّجُلاَنِ ؟	هٰذَانِ عَمِّيْ وَ خَالِيْ
(6) وَمَنْ تِلْكَ الْبِنْتُ بَيْنَهُمَا	تِلْكَ أُخْتِيْ الصَّغِيْرَةُ زُبَيْدَةُ
(7) أَيُّ رَجُلٍ جَالِسٌ خَلْفَكَ	ذَاكَ أَخِيْ الْكَبِيْرُ حَامِدٌ
(8) مَنْ هٰؤُلاَءِ الرِّجَالُ ؟	هٰؤُلاَءِ أَسَاتِذَةُ الْمَدْرَسَةِ
(9) مَنْ هٰؤُلاَءِ النِّسَاءُ ؟	هُنَّ مُعَلِّمَاتٌ فِيْ مَدْرَسَةِ الْبَنَاتِ
(10) أَيْنَ أَخُوْكَ الصَّغِيْرُ ؟	هُوَ ذَهَبَ إِلَى الْمَدْرَسَةِ
(11) مَتَى ذَهَبَ ؟	ذَهَبَ قَبْلَ سَاعَتَيْنِ
(12) لِمَنْ هٰذَا الْكِتَابُ ؟	هٰذَا هُوَ كِتَابِيْ
(13) مَنْ رَبُّكَ ؟	أَللّٰهُ رَبِّيْ
(14) مَنْ نَبِيُّكَ ؟	مُحَمَّدٌ رَسُوْلُ اللهِ نَبِيِّيْ
(15) مَا دِيْنُكَ ؟	اَلْإِسْلاَمُ دِيْنِيْ

(B) Note the use of the interrogative pronouns in the following sentences:

1) مَا اسْمُكَ يَا وَلَدُ ؟ اِسْمِيْ عَبْدُ اللهِ يَا سَيِّدِيْ .
2) مَا اسْمُ أَبِيْكَ يَا عَبْدَ اللهِ ؟ اسْمُهُ أَحْمَدُ بْنُ مُحَمَّدٍ
3) مِنْ أَيْنَ أَنْتُمْ ؟ نَحْنُ مِنْ مَكَّةَ .
4) إِلَى أَيْنَ ذَاهِبُوْنَ أَنْتُمْ ؟ نَحْنُ ذَاهِبُوْنَ إِلَى الْهِنْدِ .
5) كَيْفَ حَالُكُمْ ؟ اَلْحَمْدُ للهِ نَحْنُ بِالْعَافِيَةِ .
6) كَمْ وَلَدًا لَكَ يَا خَالِدُ ؟ لِيْ خَمْسَةُ أَوْلَادٍ يَا سَيِّدِيْ
7) كَمْ بِنْتًا حَاضِرَةٌ فِي الْمَدْرَسَةِ ؟ يَا سَيِّدِيْ خَمْسُوْنَ بِنْتًا حَاضِرَةٌ اَلْيَوْمَ فِي الْمَدْرَسَةِ.
8) كَمْ لَكَ مِنَ الْإِخْوَانِ وَالْأَخَوَاتِ ؟ لِيْ أُخْتَانِ وَأَخٌ وَاحِدٌ .
9) بِكَمْ هَذِهِ الْبَقَرَةُ السَّمِيْنَةُ ؟ هَذِهِ الْبَقَرَةُ بِعِشْرِيْنَ رُبِيَّةً
10) لِمَ جَالِسٌ أَنْتَ هَهُنَا ؟ أَنَا جَالِسٌ لِأَمْرٍ ضَرُوْرِيٍّ
11) مَا تِلْكَ بِيَمِيْنِكَ يَا مُوْسَى ؟ هِيَ عَصَايَ .
12) قَالَ أَنَّي لَكِ هٰذَا ؟ قَالَتْ هُوَ مِنْ عِنْدِ اللهِ .
13) لِمَنِ الْمُلْكُ الْيَوْمَ ؟ لِلَّهِ الْوَاحِدِ الْقَهَّارِ .
14) مَتٰى نَصْرُ اللهِ ؟ أَلاَ إِنَّ نَصْرَ اللهِ قَرِيْبٌ .

(C) Answer these questions in Arabic using the words you

have learnt.

(1) مَا هٰذَا ؟

(2) مَنْ هَذِهِ ؟

(3) مَا ذَاكَ ؟

(4) مَا تِلْكَ ؟

(5) مَنْ هٰذَا ؟

(6) مَنْ هٰذَانِ ؟

(7) مَنْ هٰؤُلَاءِ ؟

(8) أَيْشَ اِسْمُكَ ؟

(9) أَيْنَ أَخُوْكَ يَا أَحْمَدُ ؟

(10) مَا اِسْمُ أَخِيْكَ ؟

(11) مَنْ ضَرَبَ أَخَاكَ ؟

(12) مَنْ ضَرَبَ أَخِيْ ؟

(13) كَمْ لَكَ مِنَ الْإِخْوَانِ ؟

(14) بِنْتُ مَنْ هَذِهِ ؟

(15) أَيْنَ أَبُوْهَا ؟

(16) أَرَأَيْتَ أَبَاهَا ؟

(17) أَرَأَيْتَ بَيْتَ أَبِيْهَا ؟

(18) أَيَّةُ النِّسَاءِ جَالِسَةٌ عِنْدَ أُمِّكَ ؟

(19) كَيْفَ هٰذَا الْكِتَابُ ؟ سَهْلٌ أَمْ صَعْبٌ ؟

(20) مَتٰى ذَهَبَ أَبُوْكَ إِلَى بَمْبَائِيْ ؟

(D) Translate the following sentences into Arabic:

(1) Who are you? Sir, I am Hāmid.
(2) What is your father's name? My father's name is Hasan Ibn Àlī.
(3) How many sons and daughters does Àbdur Rahmān have? He has one son and two daughters.
(4) Who is the woman standing in front of you? She is my brother's wife.
(5) What is in her hand? There are clothes in her hand.
(6) How many people are standing there? Five people are standing there.
(7) How many boys are present today? Sir, thirty boys are present.
(8) O Mahmūd, why are you standing here? I am standing here for some necessary work.
(9) How much is this book? It costs five rupees (Lit. It is for five rupees).
(10) O Khālid, how many brothers do you have?

Sir, I have two brothers.
(11) To whom does this small dog belong? It is my maternal uncle's dog.
(12) Where are you going to now? Sir, we are going to the madrasah.
(13) When did your brother go? He went one hour ago.

(E) Note how the following sentences have been analysed. An indication was made in Lesson 6 and 10 to (جملة اسمية) and (جملة فعلية) respectively. Here a simple analysis of some straightforward sentences is made. If any sentence provides information of some type, term it (خبرية) and if there is a question, term it (استفهامية) or (انشائية).

(1) ←

جَالِسٌ	حَامِدٌ
خبر	مبتدا
جملة اسمية خبرية	

(2)

←

سَخِيٌّ	رَجُلٌ	عَلِيٌّ
صفة	موصوف	مبتدا
خَـــبَـــر		
جملة اسمية خبرية		

(3)

←

الْكُرْسِيِّ	عَلَى	جَالِسٌ	مَنْ
مـــجرور	حرف جرّ	خـــبر	اسم استفهام مبتدا
متعلق بِالْخَـــبَر			
جملة اسمية استفهامية			

(4)

خَالِدٍ	إِلَى	مَكْتُوْبًا	زَيْدٌ	كَتَبَ	هَلْ
مجرور	حرف جرّ	مفعول	فاعل	فعل	حرف استفهام
متعلق بِالفعل					
جملة فعلية استفهامية					

Test No. 7

(1) Which words constitute the (اسماء الإستفهام) and the (حروف الإستفهام). What is the difference between the two?

(2) Where should the (اسماء الإستفهام) be placed in a sentence?

(3) From the (اسماء الإستفهام), which word is (معرب)?

(4) How many types of (كَمْ) are there? What is the (اعراب) of the noun succeeding each type?

(5) How are (أَيٌّ) and (أَيَّةٌ) used? Explain with examples.

(6) What were the words (عَمَّ) and (فِيْمَ) originally?

Insert the (اعراب) in the following sentences:

(1) لمن هذه الناقة الفارهة ومن راكب عليها ؟

(2) هل هو عمك ؟

(3) وأية امرأة قائمة عند باب دارك ولماذا ؟

(4) ومن عن يمينها ؟

(5) هل هو ولدها الكبير ؟

(6) كم لك من الناقات يا صالح وكم لك من البقرات ؟

(7) كم شاة عندك يا حامد وكم بقرة ؟

(8) هل أرسل محمود مكتوبا الي ابيه ؟

(9) نعم يا سيدي كم مكتوب ارسل محمود الي ابيه لكن ما جاء جواب من عنده .

Lesson 14

The Verb

1. Verbs are of two types: (1) one is (الماضي) which indicates that an action has been completed, e.g. (كَتَبَ) – he wrote. (2) the second is (المضارع) which indicates that an action has not been completed but is being done or will be done, e.g. (يَكْتُبُ) – he is writing or he will write.

Some morphologists[51] regard the imperative (أمر) as a third category of verbs.
Generally a verb has three root letters (ثُلاَثِي), e.g. (كَتَبَ) – he wrote. Some verbs have four root letters (رُبَاعِي), e.g. (تَرْجَمَ) – he translated.

Note 1: The root letters of a word are called (مَادَّةٌ). In verbs, the (واحد مذكر غائب) third person singular word-form contains only the root letters to the extent that recognizing

[51] Scholars of (علمُ الصَّرْفِ).

the root letters of the verbal noun (مصدر) and all the derivatives (مشتقات) are based on this word-form. In order to indicate the meaning of the verbal noun, it is appropriate to write this word-form - (واحد مذكر غائب) - so that the student can apprize himself of the root letters. Hence we can say that (كَتَبَ) means to write although originally its meaning is, 'he wrote'. However, if you want to speak of the meaning expressed by the verbal noun, you should use the verbal noun, e.g. (تَعَلَّمُوا الْكِتَابَةَ وَالْقِرَاءَةَ) – Learn writing and reading. The word (اَلْكِتَابَةَ) is the (مصدر) -verbal noun of (كَتَبَ) while (اَلْقِرَاءَةَ) is the verbal noun of (قَرَأَ).

3. The (واحد مذكر غائب) third person singular word-form of (الماضي) - the past tense (or perfect tense) comes on the scales of (فَعَلَ), (فَعِلَ) and (فَعُلَ). Examples: (ضَرَبَ) – he hit, (سَمِعَ) – he heard and (كَرُمَ) – he was noble. Details of this will be provided in Lesson 16 while the quadriliteral verb (رباعي) will be discussed in Lesson 25.

All the word forms of the past tense are as follows:

الفعل الماضي المعروف المثبت

Meaning	Person	Gender	Word-Form	Verb
He wrote	3rd person	masc.	singular	كَتَبَ
They 2 wrote			dual	كَتَبَا
They wrote			plural	كَتَبُوْا
She wrote		fem.	singular	كَتَبَتْ
They 2 f. wrote			dual	كَتَبَتَا
They f. wrote			plural	كَتَبْنَ
You wrote	2nd person	masc.	singular	كَتَبْتَ
You 2 wrote			dual	كَتَبْتُمَا
You wrote			plural	كَتَبْتُمْ
You f. wrote		fem.	singular	كَتَبْتِ
You 2 f. wrote			dual	كَتَبْتُمَا
You f. wrote			plural	كَتَبْتُنَّ
I wrote	1st person	m/f	singular	كَتَبْتُ
We wrote		m/f	dual/ plural	كَتَبْنَا

Note 2: The total number of word forms are 18 but only 14 are mentioned because the meanings of all are included in these 14 forms. Then there is no need to repeat one word several times. However, among the 14 word-forms, the verb (كَتَبْتُمَا) is repeated. There was no need for it but due to a certain expediency, the custom of repeating it has been formed.

Note 3: Every word-form of the verb has a pronoun of the (فاعل) – doer. These pronouns are called (ضمائر مرفوعة متصلة) – attached pronouns in the nominative case.

Note 4: When joining the verb (كَتَبَتْ) to the succeeding word, delete the final sukūn (jazm) and replace it with a kasrah, e.g. (كَتَبَتِ الْمُعَلِّمَةُ الْمَكْتُوْبَ) – The teacher wrote the letter.

The alif and (و) of those words which have them at the end will not be pronounced when joining them to the succeeding word, e.g. (اَلرَّجُلاَنِ كَتَبَا الْمَكْتُوْبَ) – The two men wrote the letter. (اَلرِّجَالُ كَتَبُوا الْمَكْتُوْبَ) – The men wrote the letter.

5. The verbs on the scales of (فَعِلَ) and (فَعُلَ) will also be conjugated like the above:

شَرِبَ ، شَرِبَا ، شَرِبُوْا ، شَرِبَتْ ، شَرِبَتَا ، شَرِبْنَ ... شَرِبْنَا
كَرُمَ ،كَرُمَا ، كَرُمُوْا ، كَرُمَتْ ، كَرُمَتَا ،كَرُمْنَ ، ... كَرُمْنَا

6. The scales of (فَعَلَ), (فَعِلَ) and (فَعُلَ) are of (الماضي المعروف) – the past active tense. The (مجهول) passive tense[52] of all these forms appears on the scale of (فُعِلَ).
Examples: from (كَتَبَ) – (كُتِبَ), (شَرِبَ) – (شُرِبَ), (كَرُمَ) – (كُرِمَ).

No (فاعل) is mentioned with the (مجهول) - passive verb. Only the (مفعول – object) which is now called the (نائب الفائل) – representative of the doer - is mentioned. Like the (فاعل), it is rendered (رفع), e.g. (شُرِبَ اللَّبَنُ) – The milk was drunk. This sentence does not indicate who drank the milk.

52 When one wants to indicate the person/item on which the action is done without mentioning the doer, the passive verb is used, e.g. The book was taken.

7. By inserting (مَا) before (الماضي) - the perfect tense, it becomes negative, e.g. (مَا كَتَبَ) – He did not write. (مَا شَرِبَ) – He did not drink.

8. Very often the word (قَدْ) or (لَقَدْ) – undoubtedly – is added to (الماضي) - the perfect tense to create emphasis in the meaning. However, there is no need to translate it always, e.g. (قَدْ ضَرَبَ زَيْدٌ عَمْرًا) – Undoubtedly Zaid hit Bakr or Zaid hit Bakr.

9. You read in the sixth lesson that a sentence beginning with a verb is called (جُملة فعلية). In a (جُملة فعلية), the (فاعل) which is in (حالة الرفع) - the nominative case - generally follows the verb, e.g. (جَلَسَ زَيْدٌ) – Zaid sat. If it is a (الفعل الْمُتَعَدِّيْ) transitive verb[53], the third part of the sentence is the (مفعول) – the object - which is in (حالة النصب) - the accusative case. See Lesson 10.
Example: (أَكَلَ زَيْدٌ خُبْزًا) – Zaid ate bread.

[53] A transitive verb is one that requires an object to form a complete sentence.

Besides these, the other parts of the sentence are called the (مُتَعَلِّقَات), e.g. (مَعَ اللَّحْمِ) – with the meat, (فِي الْبَيْتِ) - in the house, (اَلْيَوْمَ) – today etc.

Sometimes the (مفعول) – object – precedes the (فاعل) and sometimes it even precedes the verb. Similarly, the (مُتَعَلِّقَات) can also precede the (فاعل), the (مفعول) and the verb, e.g.
(اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ)
Today I have perfected your religion for you.

The words (اَلْيَوْمَ) and (لَكُمْ) are the (مُتَعَلِّقَات) in this sentence. The former preceded the verb while the latter preceded the (مفعول).

10. In a (جُملة فعلية), the verb always remains singular whether the doer of the action is dual or plural. However for a masculine doer, the verb will be masculine and for a feminine doer, the verb will be feminine.
Examples:
(كَتَبَ وَلَدٌ) - A boy wrote.
(كَتَبَ وَلَدَانِ) - Two boys wrote.

(كَتَبَ أَوْلاَدٌ) - Many boys wrote.

(كَتَبَتْ اِبْنَةٌ) - A girl wrote.

(كَتَبَتْ اِبْنَتَان) - Two girls wrote.

(كَتَبَتْ بَنَاتٌ) - Many girls wrote.

However, if the (فاعل) comes first, then the verb must correspond to the (فاعل). The details of this rule will be mentioned in Lesson 18.

Vocabulary List No. 12

Note: In the list below, each verb is written with both the (الماضي) - perfect and (المضارع) - imperfect tenses.

Conjugate each verb according to the previously mentioned paradigm. Then construct the (مجهول) passive tense of each verb and conjugate it. The beloved students of seminaries should certainly take this much trouble to do this.

Word	Meaning
أَكَلَ يَأْكُلُ	to eat
بَعَثَ يَبْعَثُ	to send

تَرَكَ يَتْرُكُ	to leave
خَرَجَ يَخْرُجُ	to go out
دَخَلَ يَدْخُلُ	to enter
طَلَبَ يَطْلُبُ	to seek
طَلَعَ يَطْلُعُ	to rise
غَرَبَ يَغْرُبُ	to set
غَلَبَ يَغْلِبُ	to overcome
فَتَحَ يَفْتَحُ	to open
فَرِحَ يَفْرَحُ	to be happy
فَهِمَ يَفْهَمُ	to understand
قَتَلَ يَقْتُلُ	to kill
نَجَحَ يَنْجَحُ	to succeed
أَقْرَبُوْنَ	relatives
اَلَّذِيْنَ	those, who
أَلْآنَ	now
إِلَى الْآنَ	till now
تَمْرِيْضٌ	to nurse

جَنَّةٌ	garden
جَمِيْعٌ	all
زَرْعٌ ، زُرُوْعٌ	crop
سَارِقٌ	thief
شَهَادَةٌ	evidence, testimony
طَعَامٌ	food
اَلْعَامُ	year, this year
غُلاَمٌ	boy, servant
فَرْحٌ	happiness
فِئَةٌ	group
قَوْلٌ ، أَقْوَالٌ	statement
كَأَنَّمَا	as if
كَمَا	like
لِأَنَّ	because
اَلْمُسْتَشْفٰى	hospital
مَرِيْضٌ ، مَرْضٰى	sick person
إِلاَّ	except

فَ	then, because
جُزْءٌ	part, section

Exercise No. 13

(A) Note the use of the active and passive tenses in the following sentences and translate them:

←

الماضي المعروف	الماضي المجهول
هُوَ (رَشِيْدٌ) قَرَأَ الْقُرْآنَ	هُوَ (الْقُرْآنُ) قُرِأَ
قَرَأَ رَشِيْدٌ الْقُرْآنَ	قُرِأَ الْقُرْآنُ
هُمَا (رَجُلاَنِ) قَرَءا كِتَابًا	هُمَا (رَجُلاَنِ) طُلِبَا
هُمْ (الرِّجَالُ) قَرَءوا الْقُرْآنَ	هُمْ (الرِّجَالُ) طُلِبُوْا
هِيَ (بِنْتٌ) كَتَبَتْ مَكْتُوْبًا	هِيَ (بِنْتٌ) طُلِبَتْ
هُمَا (بِنْتَانِ) كَتَبَتَا مَكْتُوْبَيْنِ	هُمَا (بِنْتَانِ) طُلِبَتَا
هُنَّ (اَلْبَنَاتُ) كَتَبْنَ مَكَاتِيْبَ	هُنَّ (اَلْبَنَاتُ) طُلِبْنَ
أَنْتَ أَكَلْتَ تُفَّاحًا	أَنْتَ بُعِثْتَ إِلَى لاَهُوْر
أَنْتُمَا أَكَلْتُمَا رُمَّانًا	أَنْتُمَا بُعِثْتُمَا إِلَى كَرَاتَشِيْ
أَنْتُمْ أَكَلْتُمْ بِطِّيْخًا	أَنْتُمْ بُعِثْتُمْ إِلَى مَكَّةَ

أَنْتِ بُعِثْتِ إِلَى الْمَدْرَسَةِ	أَنْتِ طَلَبْتِ الْعِلْمَ
أَنْتُمَا بُعِثْتُمَا إِلَى الْبَيْتِ	أَنْتُمَا طَلَبْتُمَا الْعِلْمَ
أَنْتُنَّ بُعِثْتُنَّ إِلَى الْمُسْتَشْفٰي	أَنْتُنَّ طَلَبْتُنَّ الْعِلْمَ
أَنَا بُعِثْتُ إِلَى دِهْلِيْ	أَنَا شَرِبْتُ مَاءً
نَحْنُ بُعِثْنَا إِلَى كَلْكَتَّه	نَحْنُ شَرِبْنَا لَبَنًا

(B) Translate the following questions and answers:

←

Answer	Question
نَعَمْ يَا سَيِّدِيْ قَرَأْتُ جُزْءً مِنْهُ	يَا رَشِيْدُ هَلْ قَرَأْتَ الْقُرْآنَ ؟
نَعَمْ كَتَبْتُهُ الْبَارِحَةَ	هَلْ كَتَبْتَ الْمَكْتُوْبَ إِلَى أَبِيْكَ ؟
مَا طَلَعَتِ الشَّمْسُ إِلَى الْآنَ	مَتَى طَلَعَتِ الشَّمْسُ ؟
نَعَمْ غَرَبَ الْقَمَرُ قَبْلَ سَاعَةٍ	هَلْ غَرَبَ الْقَمَرُ ؟
يَا سَيِّدِيْ أَكَلْتُ الْخُبْزَ مَعَ اللَّبَنِ	مَاذَا أَكَلْتِ الْيَوْمَ يَا مَرْيَمُ ؟
بُعِثَ أَبِيْ إِلَى إِلَهَآبَاد	إِلَى أَيْنَ بُعِثَ أَبُوْكَ ؟
هِيَ أُمِّيْ دَخَلَتِ الدَّارَ	مَنْ دَخَلَ الدَّارَ ؟

وَ مَنْ خَرَجَ مِنْهَا ؟	هُمَا أَخَوَايَ قَدْ خَرَجَا مِنَ الدَّارِ
مَنْ ضَرَبَ أَخَوَيْكَ ؟	ضَرَبَتْهُمَا أُمِّيْ
هَلْ فُتِحَ بَابُ الْمَدْرَسَةِ ؟	لاَ مَا فُتِحَ إِلَى الْآنَ
لِمَ فَرِحَ مُحَمَّدٌ وَ رَشِيْدٌ ؟	لِأَنَّهُمَا نَجَحَا فِي الْإِمْتِحَانِ
كَمْ وَلَدًا نَجَحَ فِي الْإِمْتِحَانِ السَّنَوِيِّ ؟	نَجَحَ خَمْسُوْنَ وَلَدًا فِيْ هٰذَا الْعَامِ
هَلْ فَهِمْتُمْ قَوْلَنَا ؟	مَا فَهِمْنَا قَوْلَكُمْ
لِمَ مَا فَهِمْتُمْ كَلاَمِيْ ؟	لِاَنَّ لِسَانَكُمْ هِنْدِيٌّ
لِمَ طُلِبْتَ فِي الدِّيْوَانِ ؟	طُلِبْتُ لِلشَّهَادَةِ
لِمَ بُعِثْتِ إِلَى الْمُسْتَشْفٰى يَا أُخْتِيْ ؟	بُعِثْتُ لِلتَّمْرِيْضِ (لِخِدْمَةِ الْمَرْضٰى)

(C) Note the use of the verbs in the following verses of the Qur'ān:

(1) كَمْ مِنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةً بِإِذْنِ اللهِ .

(2) مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا .

(3) كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ .

(4) لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ .

(5) فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي .

(6) فَشَرِبُواْ مِنْهُ إِلاَّ قَلِيلاً مِّنْهُمْ .

(7) كُتِبَ[54] عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ .

(8) وَإِذَا الْمَوْؤُودَةُ[55] سُئِلَتْ بِأَيِّ ذَنبٍ قُتِلَتْ .

(D) Translate the following sentences into Arabic:

(1) Did H̲āmid eat the food? No, he did not eat the food till now.
(2) Did you drink the water? Yes, I ate the food and drank the water.
(3) What did you eat today? I ate bread and meat.
(4) Did your sister go to the madrasah? Yes, she went one hour ago.
(5) When did the sun rise? The sun rose now.
(6) Who entered the musjid? They are the teachers of the madrasah.
(7) Who is that who came out of the house? That is

[54] Here the word (كُتِبَ) means, "to make binding – to make compulsory".
[55] A girl buried alive.

my small brother.

(8) Did you (f) understand my statement? We did not understand your speech.

(9) Why did you (pl. f.) not understand my statement? Because your language is Arabic.

(10) O Khālid, was any lion killed? Yes, a large lion was killed.

(11) Who killed the lion? Sir, I killed the lion.

(12) Where was your servant sent? He was sent to the market.

Lesson 15

The Imperfect

(الفعل المضارع)

1. The verb which indicates the present and future tense is known as (الفعل المضارع) – the imperfect, e.g. (يَضْرِبُ) – he is hitting or he will hit.

2. The letters (أ), (ت), (ي) and (ن) are the signs of (الفعل المضارع) known as the (علامات المضارع). By inserting one of these letters before (واحد مذكر غائب) - the singular masculine third person - of (الماضي) - the perfect tense, making the first letter sākin and adding (رفع) at the end, the (فعل مضارع) is formed, e.g. from (فَتَحَ) we get (يَفْتَحُ), (تَفْتَحُ), (أَفْتَحُ) and (نَفْتَحُ).

The paradigm of (الفعل المضارع) is as follows:

الفعل المضارع المعروف المثبت

←

Meaning	Person	Gender	Word-Form	Verb
He is opening or he will open	3rd person	masc.	singular	يَفْتَحُ
They 2 are opening or they will open			dual	يَفْتَحَانِ
They are opening or they will open			plural	يَفْتَحُوْنَ
She is opening or she will open		fem.	singular	تَفْتَحُ
They 2 f. are opening or will open			dual	تَفْتَحَانِ
They f. are opening or will open			plural	يَفْتَحْنَ
You are are opening or will open	2nd person	masc.	singular	تَفْتَحُ
You 2 are opening or will open			dual	تَفْتَحَانِ
You (all) are opening or will open			plural	تَفْتَحُوْنَ
You f. are opening or will open		fem.	singular	تَفْتَحِيْنَ
You 2 f. are opening or will open			dual	تَفْتَحَانِ
You (all f.) are opening or will open			plural	تَفْتَحْنَ
I am are opening or will open	1st person	m/f	singular	أَفْتَحُ
We are are opening or will open		m/f	dual/ plural	نَفْتَحُ

3. Like the (الماضي) - perfect tense, the (الفعل المضارع) - imperfect also comes on three scales: (يَفْعَلُ), (يَفْعِلُ) and (يَفْعُلُ). The (المضارع) - imperfect of (فَتَحَ) is (يَفْتَحُ), of (ضَرَبَ) is (يَضْرِبُ) and of (كَرُمَ) is (يَكْرُمُ). The details will follow in Lesson 16.

Note 1: The words (تَفْتَحُ) and (تَفْتَحَانِ) appear several times in the paradigm. Understand them well. One has to see the context to determine the meaning.

Note 2: As in (الماضي) - the perfect tense, the (الفعل المضارع) - imperfect also has fourteen word-forms.

4. To construct the (مجهول) - passive of (الفعل المضارع), render a dammah to the (علامات المضارع), and a fathah to the penultimate letter, e.g. (يَضْرِبُ) becomes (يُضْرَبُ) – he is being hit or he will be hit, (يَفْتَحُ) becomes (يُفْتَحُ) – it is being opened or it will be opened, (يَكْرُمُ) becomes (يُكْرَمُ) – he is being honoured or he will be honoured.

5. In order to construct the (المضارع المنفي) - imperfect

negative, the word (لاَ) is most often inserted before (المضارع المثبت) - the imperfect positive. Sometimes (مَا) is inserted, e.g. (لاَ يَذْهَبُ) – He is not going or he will not go. (مَا يَعْلَمُ) – He does not know or he will not know.

Note 4: In order to make (الفعل المضارع) specific with the future tense, the particles (سَ) or (سَوْفَ) are prefixed to it, e.g. (سَيَفْتَحُ) – He will soon open. (سَوْفَ تَعْلَمُوْنَ) – You will come to know.

6. You know that (ضمائر) - pronouns are used in place of the (مفعول) - object. In Arabic, there are two types of pronouns:
(a) (مُتَّصِل) - those pronouns which are attached to the verb,
(b) (مُنْفَصِل) - those pronouns which are independent and separate from other words.
Because these pronouns are in (حالة النصب) – the accusative case – they are referred to as (الضمائر المنصوبة).

7. The pronouns of (الضمائر المنصوبة المتصلة - attached

pronouns of the accusative case) are the same as the (الضمائر المجرورة المتصلة) - attached pronouns of the genitive case. See Lesson 11. The only difference is in the (صيغة المتكلم) - first person word-form where (نِيْ) is used in place of (ـــِ يْ).
The paradigm is as follows:

Third Person (غَائِب)		
Masculine	ضَرَبَهُ	singular
	ضَرَبَهُمَا	dual
	ضَرَبَهُمْ	plural
Feminine	ضَرَبَهَا	singular
	ضَرَبَهُمَا	dual
	ضَرَبَهُنَّ	plural

Second Person (حَاضِر)		
Masculine	ضَرَبَكَ	singular
	ضَرَبَكُمَا	dual
	ضَرَبَكُمْ	plural
Feminine	ضَرَبَكِ	singular
	ضَرَبَكُمَا	dual
	ضَرَبَكُنَّ	plural

First Person (مُتَكَلِّم)	
ضَرَبَنِيْ	singular (m/f)
ضَرَبَنَا	dual, plural (m/f)

The same pronouns can be attached to the (مضارع) - imperfect tense, e.g. (يَضْرِبُهُ), (يَضْرِبُهُمَا), (يَضْرِبُهُمْ) … till (يَضْرِبُنَا).

In a similar manner, the above-mentioned pronouns can be attached to every word-form of every verb.

However, when attaching a pronoun to the (جمع مذكر حاضر) - plural masculine second person verb, the (م) is rendered a dammah and a (وْ) is inserted before the pronoun, e.g. (ضَرَبْتُمُوْهُمْ) – You (all) hit them. (ضَرَبْتُمُوْهُمَا) – You (all) hit the two of them.

8. The (الضمائر المنصوبة المنفصلة) – detached pronouns in the accusative case are as follows:

Third Person (غَائِب)		
Masculine	إِيَّاهُ	singular
	إِيَّاهُمَا	dual
	إِيَّاهُمْ	plural
Feminine	إِيَّاهَا	singular
	إِيَّاهُمَا	dual
	إِيَّاهُنَّ	plural

Second Person (حَاضِر)		
Masculine	إِيَّاكَ	singular
	إِيَّاكُمَا	dual
	إِيَّاكُمْ	plural
Feminine	إِيَّاكِ	singular
	إِيَّاكُمَا	dual
	إِيَّاكُنَّ	plural

First Person (مُتَكَلِّم)	
إِيَّايَ	singular (m/f)
إِيَّانَا	dual, plural (m/f)

These pronouns are used to create stress or limitation in the sentence especially when they precede the verb, e.g. (إِيَّاكَ نَعْبُدُ) – We worship You alone.

Vocabulary List No. 13

Take special note of the harakah of the (عين الكلمة) in the perfect (الماضي) and the imperfect (المضارع).

Word	Meaning
خَلَقَ يَخْلُقُ	to create
رَفَعَ يَرْفَعُ	to raise
سَئَلَ يَسْئَلُ	to ask
ظَلَمَ يَظْلِمُ	to oppress
عَبَدَ يَعْبُدُ	to worship

عَمِلَ يَعْمَلُ	to work, act
فَطَرَ يَفْطُرُ	to create
فَعَلَ يَفْعَلُ	to do
مَلَكَ يَمْلِكُ	to own
نَظَرَ يَنْظُرُ	to look
إِبِلٌ	camel
أَهَمُّ	more/most important
إِنَّمَا	only
بَرِيْءٌ	innocent
بَطَنٌ ، بُطُوْنٌ	stomach
جَرِيْدَةٌ ، جَرَائِدُ	newspaper
اَلْجَامِعُ أَوْ اَلْمَسْجِدُ الْجَامِعُ	jāmi’ musjid
رَادِيُوْ	radio
أَمْسِ	yesterday
غَدًا	tomorrow
صَبَاحًا	morning
مَسَاءً	evening

ضَرٌّ	harm
عَابِدٌ	worshipper
قَهْوَةٌ	coffee
مَعَاذَ اللهِ	May Allāh grant refuge
إِيْ وَ اللهِ ، إِيْوَ	By Allāh
وَجْعٌ	pain
يَتِيْمٌ ، يَتَامٰى	orphan
نَفَعَ يَنْفَعُ	to benefit

Exercise No. 14

(A) Note the use of the (المضارع) - imperfect tense and translate the following sentences:

(1) هَلْ تَفْهَمُ اللِّسَانَ الْعَرَبِيَّ ؟ نَعَمْ أَفْهَمُهُ قَلِيْلاً .

(2) مَنْ يَكْتُبُ هٰذَا الْكِتَابَ ؟ تَكْتُبُهُ أُخْتِيْ مَرْيَمُ .

(3) مَا شَاءَ اللهُ ! هِيَ تَكْتُبُ جَيِّدًا وَأَنْتَ لاَ تَكْتُبُ. يَا سَيِّدِيْ أَنَا لاَ أَكْتُبُ لِأَنَّ فِيْ يَدِيْ وَجْعًا .

(4) إِلَى أَيْنَ تَذْهَبُ يَا أَحْمَدُ ؟ أَنَا أَذْهَبُ إِلَى السُّوْقِ

(5) مَتٰى تَرْجِعُ مِنَ السُّوْقِ ؟ سَأَرْجِعُ مِنْهَا فِيْ سَاعَةٍ وَاحِدَةٍ .

(6) يَا أَوْلاَدُ أَيَّ كِتَابٍ تَقْرَأُوْنَ ؟ يَا سَيِّدَنَا نَقْرَأُ تَسْهِيْلَ الْأَدَبِ .

(7) هَلْ تَشْرَبُوْنَ الشَّايَ ؟ نَحْنُ لاَ نَشْرَبُ الشَّايَ وَلاَ الْقَهْوَةَ .

(8) هَلْ بُعِثْتُمْ إِلَى الْحَاكِمِ الْيَوْمَ ؟ لاَ بَلْ نُبْعَثُ غَدًا بَعْدَ الظُّهْرِ .

(9) مَنْ طَلَبَكُمْ إِلَى بَمْبَائِيْ ؟ طَلَبَنَا أَبُوْنَا إِلَى بَمْبَائِيْ

(10) هَلْ تَعْلَمُوْنَ مَنْ خَلَقَكُمْ وَ وَالِدَيْكُمْ ؟ اَللّٰهُ خَلَقَنِيْ وَ خَلَقَ وَالِدَيَّ .

(11) مَاذَا تَطْلُبِيْنَ مِنَّا يَا عَائِشَةُ ؟ إِنَّمَا أَطْلُبُ مِنْكُمْ كِتَابًا يَنْفَعُنِيْ .

(12) هَلْ رَأَيْتُمُوْنَا أَمْسِ فِي الْجَامِعِ ؟ لاَ وَ اللّٰهِ مَا رَأَيْنَاكُمْ هُنَاكَ .

(13) هَلْ تَسْمَعُ أَخْبَارَ الْحَرْبِ فِي الرَّادِيُوْ ؟ إِيْ وَ اللّٰهِ أَسْمَعُ صَبَاحًا وَمَسَاءً .

(14) وَهَلْ تَقْرَأُ الْجَرَائِدَ ؟ كَيْفَ لاَ أَقْرَأُهَا وَهِيَ مِنْ أَهَمِّ الْأُمُوْرِ .

(15) مَاذَا تَعْلَمُ فِي هٰذِهِ الْحَرْبِ الْعَظِيْمَةِ ؟ مَعَاذَ اللّٰهِ مِنْ شَرِّهَا فَإِنَّهَا نَارُ اللّٰهِ الْمُوْقَدَةُ الَّتِيْ أَخَذَتِ الشَّرْقَ وَالْغَرْبَ .

(B) Translate the following verses of the Qur'ān:

(1) وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِه وَ لِلْمُؤْمِنِينَ وَ لٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ .

(2) لِيْ عَمَلِي وَ لَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَ أَنَاْ بَرِيءٌ مِّمَّا تَعْمَلُونَ .

(3) إِنَّ اللّهَ لاَ يَظْلِمُ النَّاسَ شَيْئًا وَ لَـــكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ .

(4) قُل لاَّ أَمْلِكُ لِنَفْسِي ضَرًّا وَ لاَ نَفْعًا .

(5) الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامٰى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا.

(6) وَمَا لِي لاَ أَعْبُدُ الَّذِيْ فَطَرَنِيْ .

(7) أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَ إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ.

(8) قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَ لَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ وَ لَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ وَ لَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَ لِيَ دِينِ .

(9) لاَيُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُوْنَ .

(C) Translate the following sentences into Arabic:

(1) What are you reading in the madrasah? I am reading *Tashīlul Adab*.
(2) Do you recognize my brother? Yes, I recognize him.
(3) Will the door of the garden be opened today? Today the door of the garden will not be opened.
(4) Where did the doorkeeper go? I do not know where he went.
(5) Will you go for a stroll today? No brother, I will go to the madrasah.
(6) Did Mahmūd eat the food? Till now he has not eaten. Now he will eat.
(7) Who do you worship? We do not worship anyone besides Allāh.
(8) What are you asking of us? We are only asking for a book.
(9) Which book are you seeking from us? We are seeking the book 'Sīratun Nabī' from you.
(10) Do you read the Qur'ān every day? We read one part from it every day.

An Arabic Letter

Read the following letter and note how a letter is written in Arabic.

أَنَا أَرْسَلْتُ الْيَوْمَ مَكْتُوْبًا إِلَى أَخِيْ الصَّغِيْرِ وَكَتَبْتُ فِيْهِ :

أَيُّهَا الْأَخُ الْعَزِيْزُ
اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

أَنْتُمْ جَمِيْعُكُمْ تَفْرَحُوْنَ فَرَحًا شَدِيْدًا لَمَّا تَعْلَمُوْنَ أَنِّيْ قَرَأْتُ أَنَا وَ رُفَقَائِيْ الْجُزْءَ الْأَوَّلَ مِنْ كِتَابِ تَسْهِيْلَ الْأَدَبِ فِيْ مُدَّةٍ قَلِيْلَةٍ وَالْآنَ نَفْهَمُ قَلِيْلاً مِنْ لِسَانِ الْعَرَبِ وَلِهٰذَا أَكْتُبُ الْيَوْمَ مَكْتُوْبًا فِي الْعَرَبِيِّ وَسَنَبْدَأُ إِنْ شَاءَ اللهُ تَعَالي بَعْدَ يَوْمَيْنِ الْجُزْءَ الثَّانِيْ مِنْ هٰذَا الْكِتَابِ .

يَا أَخِيْ لِمَ لاَ تَقْرَأُ هٰذَا الْكِتَابَ ؟ فَإِنَّهُ سَهْلٌ جِدًّا لَيْسَ بِصَعْبٍ مِثْلَ الْكُتُبِ الرَّائِجَةِ فِي الْمَدَارِسِ الْعَرَبِيَّةِ الْقَدِيْمَةِ . نَحْنُ قَرَأْنَاهُ فَوَجَدْنَاهُ سَهْلاً . وَسَتَعْلَمُ أَنْتَ إِذَا بَدَأْتَ هٰذَا الْكِتَابَ أَنَّ الْعَرَبِيَّ لَيْسَ بِصَعْبٍ كَمَا يَحْسَبُهُ الطَّالِبُوْنَ .

أَطْلُبُ مِنَ اللهِ تَعَالَي الْعَافِيَةَ وَالْعِلْمَ النَّافِعَ وَالْعَمَلَ الصَّالِحَ لِيْ وَلَكُمْ وَلِجَمِيْعِ الْمُسْلِمِيْنَ . آمِيْنَ وَالسَّلاَمُ .

طَالِبُ خَيْرِكَ
عَبْدُ الرَّحْمَان

Test No. 8

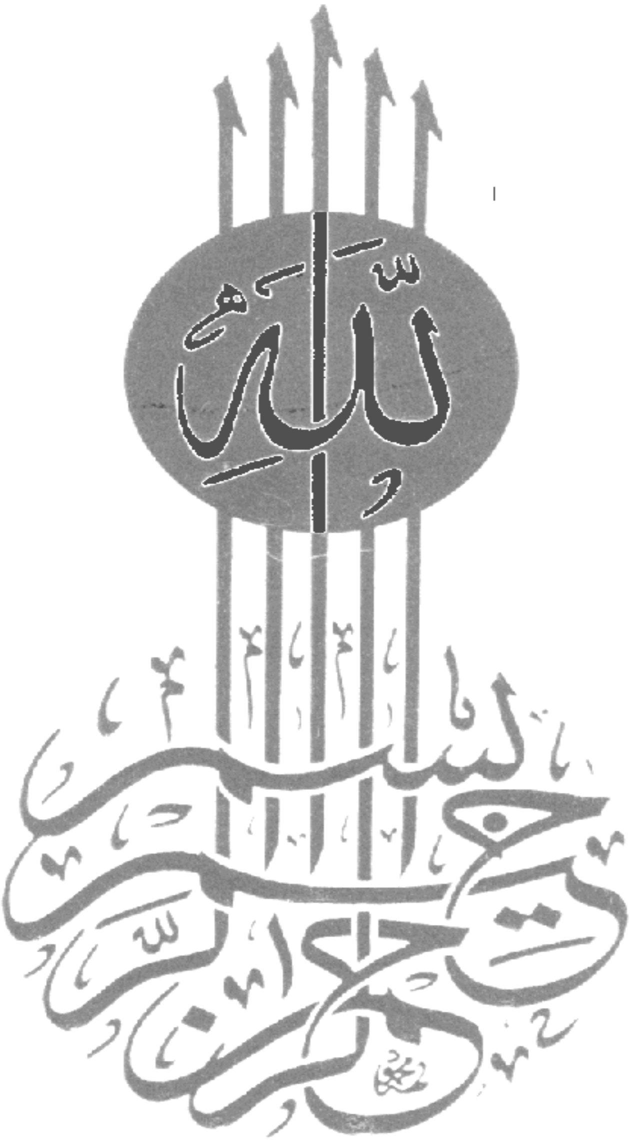
(1) What is a verb and how many types are there?
(2) How many root letters are there generally in a verb?
(3) What is the (مادّة) of a word?
(4) From among the verbs, which word-form contains only the root letters?
(5) How do you recognize the root letters of verbs, derived nouns and verbal nouns?
(6) On what scale does the triliteral verb in the perfect tense come? What are the scales of the imperfect tense?
(7) How many word-forms are there in the perfect and imperfect tenses in reality, how many are customarily in vogue and why?

(8) In which part of the sentence does a verb normally come in an Arabic sentence? Where do the doer and object come?
(9) Due to the number and gender of the doer, what changes occur in the verb?
(10) What is the (اعراب) of the doer and the object?
(11) In the word (ضَرَبَهُ), what is the pronoun (هُ) called?
(12) What word is (إِيَّاكَ)?
(13) How do you construct the passive of the perfect and imperfect tenses and the negative?
(14) What is the noun called towards which a passive verb is related?
(15) What are the signs of the imperfect tense?
(16) What meanings can the word (تَكْتُبُ) have and how many word-forms can (تَكْتُبَانِ) be?
(17) How many tenses are found in the imperfect tense?
(18) What effect takes place on the imperfect by introducing the particles (سَ) and (سَوْفَ)?

End of Part One

و الحمد لله

وصلى الله على النبي الكريم


الله
بسم الله الرحمن الرحيم